

51175/B

10670
C. H. Allen
1898

Farak

THE TRAVELS

Of the Late

Charles Thompson, Esq;

Containing his OBSERVATIONS ON

FRANCE, || The HOLY LAND,
ITALY, || ARABIA,
TURKEY in *Europe*, || EGYPT,

And many other PARTS of the WORLD:

GIVING

A particular and faithful ACCOUNT of what is
most remarkable in the

Manners, Religion, Polity, Antiquities,

AND

Natural History of those Countries:

WITH A

CURIOUS DESCRIPTION of *JERUSALEM*,
as it now appears,

And other Places mention'd in the *Holy Scriptures*.

The Whole forming a compleat View of the ancient and mo-
dern State of great Part of *Europe, Asia, and Africa*.

Publish'd from the AUTHOR's original Manuscript, interspers'd
with the REMARKS of several other modern Travellers, and il-
lustrated with *Historical, Geographical, and Miscellaneous Notes* by
the EDITOR.

Adorn'd with MAPS and PRINTS.

V O L. II.

READING.

Printed by J. NEWBERRY and C. MICKLEWRIGHT,
at the *Bible and Crown* in the Market-Place. MDCCXLIV.

THE TRAVELS

Of the Late

Charles Thompson, Esq.

Containing his Observations on

FRANCE, ITALY, TURKEY in Europe,
ARABIA, EGYPT, THE HOLY LAND,

And many other Parts of the World.

GIVING

A particular and faithful ACCOUNT of what is
most remarkable in the

Manners, Religion, Policy, Antiquities,

AND

Natural History of those Countries:

WITH A

Curious Description of JERUSALEM,

as it now appears.

And other Particulars of the History &c.

The Whole forming a complete View of the ancient and mo-
dern State of great Part of Europe, Asia, and Africa.

Published from the Author's original Manuscript, interspersed
with the Remarks of several other Travellers, and in-
cluding a new and improved Map of the Holy Land, by
the Author.



Printed with MESSRS. J. & J. B. B. & CO.

Y. O. U.

READING.

Printed by J. N. & J. B. B. & CO. at the Blue and Green in the Strand, near the Temple.

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

PLATE

A PLAN of CONSTANTINOPLE.



T H E
T R A V E L S

Of the Late

Charles Thompson, Esq;

V O L. II.

ALL Travellers who have visited *Constantinople*, and even ancient Historians, agree in this, that its Situation is the most delightful and advantageous in the Universe.* It stands on a Point or Tongue of Land jutting Eastwards into the Entrance of the *Thracian Bosphorus*, now call'd the *Canal of the Black Sea*, or *Streight of Constantinople*; having the *Propontis* or *White Sea* on

* It is a good Answer therefore, that the Oracle is said to have given to the Founders of this City, who consulted it about the properest Place for that Purpose. *Let it be*, said the Oracle, *over-against the Country of blind Men*; meaning, as they

understood it, the *Chalcedonians* who they thought might justly be accounted blind, for having neglected a Situation so advantageous by Nature as that of *Constantinople*, and built *Chalcedon* on the opposite Coast of *Asia*.

the South, a fine Harbour to the North, and on the West the Continent of *Thrace* or *Romania*. One would think that Nature had form'd the Canal of the *Dardanelles*, and that of the *Black Sea*, on purpose to bring the Riches of the World to this City: By the latter it receives the Treasures of the *Indies*, *China*, *Japan*, and the remotest North; by the former come the Merchandises of *Arabia*, *Egypt*, *Ethiopia*, all the Coast of *Africa*, and whatever *Europe* or *America* produces. As to the Harbour of *Constantinople*, it is naturally, without the Help of Art, one of the finest in the World, being at least seven Miles in Length, in most Places a Mile broad, having good Anchorage in every Part of it, and so bold a Shore, that the largest Merchant Ship may unlade close to *Galata*, and have several Fathom Water under her Keel. The Entrance of this Port, which begins at the Point of the Seraglio, is scarce half a Mile broad; from whence it extends to the West like a crooked Horn or Bow, and terminates to the North-North-West, where it receives the River *Lycus*, now call'd *Barbyzes*. This River consists of two Streams, both of which are navigable for a few Miles, and have Bridges over them in the Road from *Pera* to *Adrianople*. They are of vast Use in cleansing the Harbour, and also help to preserve the Shipping; for we know by Experience, that Ships are less subject to be worm-eaten in Ports where there's a Mixture of fresh Water, than where there's only salt: besides that the Fish take greater Delight in such Waters, and are better tasted. In short, this admirable Haven has even given a Name to *Constantinople*, which we frequently call *the Port*, by way of Eminence; tho' some say it obtain'd that Name from the principal Gate of the Grand Signior's Seraglio.

THE Situation of *Constantinople* is not only delightful, but contributes much to its Security against an Enemy; and I cannot help thinking, that, if it were fortified according to the modern Improvements, it

would be the strongest Fortrefs in *Europe*. The Figure of the City, properly so call'd, is triangular, two Sides whereof are wash'd by the Sea, namely that of the Port, which is almost a Semicircle, and that which goes from the Point of the Seraglio to the *Seven Towers*. Each of these Sides are reckon'd seven Miles in length, and that on the Land nine, which together make twenty-three *; but, if we include the Suburbs of *Galata*, *Cassunpacha*, *Pera*, *Topana*, and *Fundukli*, this vast City will be above thirty Miles in Circumference. The Walls of *Constantinople* are tolerably good, especially those of the Land-side, where there is a double Range, the outer Wall being about ten Foot high, and the inner twenty. Each of them is secured by a flat-bottom'd Ditch, and flank'd with abundance of little Towers, those of the higher Wall answering exactly to those of the lower. The Walls from the *Seven Towers* to the Seraglio, and those along the Port, seem to be more disregarded, and in some Places are ruinous, having probably been little repair'd since the Time of the *Greek* Emperors, who took particular Care to make good the Damage the Towers receiv'd from Storms or other Accidents, as appears from several Inscriptions upon them, which are still legible. Some Parts of the Walls are built with Free-stone, others with rough Stones and Brick; and on the Sides towards the Sea and the Harbour there's no going round them, because of the square Towers jutting out into the Water at equal Distances. There are six Gates towards the Land, seven on the Side of the *Propontis*, and eleven along the Harbour, with their respective

* Travellers are not well agreed about the Dimensions of this City, exclusive of its Suburbs, which few of them take into their Reckoning. *Thevenot* will not allow it to be so big as *Paris*, nor above twelve Miles in

Circumference. *Wheeler* makes it thirteen, *Span* fifteen, and others sixteen or eighteen; but *Tournefort* rises to three and twenty, with which Computation our Author exactly agrees.

Stairs and Landing-places ; and so lofty is the Situation of the City, that whatever Gate we enter at, we mount an Ascent. I shall only add, with respect to the Figure of *Constantinople*, that its first Angle is at the *Seven Towers*, the second at the Point of the *Seraglio*, and the third at the Mosque of *Ejoup*, towards the fresh Waters, at the North-West Part of the Harbour.

HAVING provided ourselves with *Turkish* Habits, (which it is proper for Strangers to do, if they are desirous of giving no Offence, and would be admitted freely where their Curiosity leads them) we began to think of viewing the Inside of the City, which had so charm'd us by the Beauty of its Outside. We hired two *Janizaries* to attend us wherever we went, who are very useful Guards to prevent the Insults of the Rabble ; and our honest Landlord, the *Jew*, serv'd us both for a Guide and an Interpreter. Our Lodgings at *Galata* being just opposite to the Grand Signior's Seraglio, whereof the great Number of Cupola's, and the Gardens fill'd with Groves of Ever-greens, had afforded us an agreeable Prospect, we paid our first Visit to that famous Palace. The *Turks* call it *Padischah-Serai*, or the Emperor's Palace ; for *Serai* signifies any stately Building, from whence we have form'd our Word *Seraglio*, which we apply by way of Eminence to the Palace of the Grand Signior, though there are many other Seraglios in *Constantinople*. The Grand Signior's Seraglio is a kind of Triangle, about three Miles in Compass, two Sides whereof are wash'd by the Sea, and the third is separated from the City by a high Wall. It takes up the very Spot of Ground on which stood the ancient *Byzantium*, viz. on the Point of the Peninsula of *Thrace*, at the very Entrance of the *Bosphorus*. The Apartments are on the Top of the Hill, and the Gardens below, stretching to the Sea ; which are planted thick with Ever-greens, not only for their lasting Beauty, but that the Inhabitants of

of *Galata* and other Places in that Neighbourhood, may not have an Opportunity of seeing the Ladies of the Seraglio when they are walking.

THIS Palace was at first built by *Mahomet* the Second, but may now be look'd upon rather as a Collection of Palaces and Apartments added one to another, according to the Taste and Caprice of the several Emperors. It is composed of rich Materials, to which the Architecture is not answerable, for the *Turks* have no just Notion of Magnificence; and if they have built noble Mosques, it is chiefly owing to the fine Model they had before their Eyes, the Church of *Sancta Sophia*; a Model, which indeed is of no Service in the Erection of Palaces. The Domes of the Seraglio are cover'd with Lead, as are the rest of the Sultan's Palaces, whereby they are distinguish'd from those of private Persons, to whom this Privilege is strictly prohibited.

THE principal Entrance into this Palace is call'd *Capi*, the *Gate*, or *Port*; from whence, as before observ'd, some imagine the Name was applied to *Constantinople*, or rather to the *Ottoman* Empire. It is a huge Pavilion, very lofty, and beneath the Bend of the Arch it has an *Arabick* Inscription, in Gold and Azure, expressing that it was erected by *Mahomet* the Second. Fifty *Capigi's*, or Porters keep guard at this Gate, who have seldom any other Weapon than a white Wand or Staff, which they carry in their Hands. At first we enter into a large Court-yard, much longer than it is broad; on the Right of which are Infirmaries for the Sick, and on the Left are Lodges for the Servants employ'd in the meanest Offices of the Seraglio. The Infirmaries are only for the Sick that belong to the Palace, and are rather convenient than magnificent; but we were assured that the chief Physician and Surgeon visit the Place every Day, and that all possible Care is taken of the Patients. It is even said that People sometimes counterfeit Sickness in or-

der to get hither, on account of their being indulged the Liberty of Wine *, which is permitted to be drank by way of Medicine. On the Left of this Court is an old Building with a Dome over it, supposed to have been formerly a Christian Temple, or Part of *Sancta Sophia*; but the Distance makes this last Conjecture improbable. Between this and the Servants Lodgings is a vast Wood-pile, which serves for Fuel to the Palace; wherein, it is said, thirty or forty thousand Cart-Loads are annually consumed. Any body may enter this first Court: Here the Domesticks of the Bashaws and Agas wait for their Masters coming out, and look after their Horses; but notwithstanding the great Number of People that daily resort hither, all is hush'd and quiet, nor is the least Murmur to be heard, as if no body lived in the Seraglio. This profound Silence they keep out of Respect to the Mansion of their Emperor, to which their conversing by Signs very much contributes; for not only the Mutes themselves, but every one who would be acceptable at Court, endeavours to qualify himself for this kind of Conversation.

THE Entrance of the second Court, which is by another large Gate, is also guarded by fifty *Capigi's*, without Arms as well as the former. This Court is a very handsome Square, in which are several Grass-plots surrounded with Trees, and adorned with Fountains in the Middle of them; and the Walks are paved with Marble. All round the Court runs a low Gallery, cover'd with Lead, and supported by a great Number of fine Marble Pillars; underneath which, on

* But M. *Tournefort* says it is upon this Condition, that the Eunuch at the Door does not catch those that bring it; for if he does, the Wine is poured upon the Ground, and the Bearer sentenced to receive two or three

hundred Bastinadoes. This Account however seems a little incredible, especially if it be true, what other Writers tell us, that the Use of Wine is permitted in all the *Turkish* Hospitals.

the Right Hand, the Janizaries range themselves when foreign Ambassadors are admitted to Audience. The Grand Signior's Treasury is on the Left, and a little Stable wherein his Saddle-Horses are kept, which are some of the finest in the World; and over-heard they keep the Bridles, Saddles, Housing, and other Furniture, all surprisngly splendid, being enrich'd with Jewels and Embroidery: But neither the Treasury nor the Stables have any thing magnificent in their Architecture. On the Right Hand are the Kitchens, which are handsome Buildings, with Cupola's over them, but no Chimneys; the Fires being in the Middle of the Room, and Holes cut in the Cupola's to let out the Smoke. The first of these Kitchens is for the Grand Signior, the second for the favourite Sultana, the third for the other Ladies of the Seraglio, the fourth for the *Capi-Aga* or Commandant of the Gates; in the fifth they dress Victuals for the Ministers of the Divan; the sixth belongs to the *Ichoglans*, or Pages of the Grand Signior; the seventh to the Officers of the Palace; the eighth to the Women-Servants; and the ninth is for all such as are obliged to attend the Court of the Divan on the Days of Session. It is certain the Inhabitants of the Seraglio are very numerous, but yet I can scarce credit the Accounts they give us of the vast Quantities of Provisions they annually consume; for they talk of thirty thousand Oxen, fifteen thousand Calves, seventy thousand Sheep, besides Lambs, Goats, Geese, Pigeons, and all Sorts of Poultry and Fish in Proportion *. At the farther End of

* *Motraye* is very particular on this Head: He tells us that some of the Cooks belonging to the Seraglio assured him, that they spent yearly no less than thirty thousand Oxen, twenty thousand Calves, sixty thousand Sheep, sixteen thousand Lambs, ten thousand Kids, a hundred thousand Turkies and Geese, the same Number of Pigeons, and two hundred thousand Fowls and Chickens, besides Wild-Fowl and Fish, especially Turbots, of which Sort only they used a hundred and thirty thousand. *Tour-*

this Court is the Hall of the *Divan*, which is a large Building, but not lofty, wainscotted and gilt after the *Moorish* Manner. In this Hall Councils of State are held; and here the Grand Visier (or in his Absence the Caimacan) assisted by his Counsellors, determines all Causes civil and criminal, without Appeal. On the Right Hand is a Door, which lets into the inner Parts of the Seraglio; but none are permitted to pass through it, except they are expressly sent for by the Sultan. Here is the *Ne plus ultra* of Strangers, beyond which none are admitted unless Ambassadors, who pass on to the Hall of Audience, where the Sultan's Throne is erected, being almost cover'd with Pearl and precious Stones. The Hall is very richly furnish'd, the Roof and Sides shine with Gold and Azure, and are adorn'd with Paintings after the *Persian* Manner.

It would be Folly to attempt a particular Description of Apartments, into which we found it was impossible to gain Admittance, at least without running the Risque of paying very dear for our Curiosity: Some Travellers, indeed, relate that they have found Opportunities of visiting the more inward Parts of the Seraglio, particularly Mr. *Motraye*, who says, that the Grand Signior, with his Ladies, being removed to *Adrianople*, he attended a *French* Watchmaker, as his Servant, into several Apartments, who was sent for to rectify some fine Clocks which had been presented to the Grand Signior. A black Eunuch conducted them into the Hall of the Harem, where was an *English* Clock in a rich Case that wanted mending. The whole Room was lined with *China* Tiles, and the

nesfort's Account is somewhat different, for he says they annually consume forty thousand Oxen; besides which, the Purveyors are daily to furnish two hundred Sheep, a hundred Lambs or

Goats, ten Calves, two hundred Hens, four hundred Pullets, two hundred Pigeons and fifty Geese. Of the Truth of this let the Reader judge.

Cieling

Cieling of the Cupola, and the rest of the Roof, adorned with Gold and Azure. In the Middle of the Hall, under the Cupola, was a Fountain, the Basen whereof was of fine green Marble, which he took to be Jasper. These artificial Fountains are as common in the *Turkish* Apartments, as in our Gardens, serving for their Ablutions which precede their Prayers, as well as to entertain the Eye. All round this Hall were Benches cover'd with rich Carpets, where the Ladies sit and take the Air sometimes, or entertain themselves with viewing the Gardens. From hence this Gentleman pass'd by several little Rooms, like the Cells of Monks or Nuns, but excelling them infinitely in the Richness of the Furniture, particularly one of them, where a fine Pendulum wanted mending, into which he was introduced. The Clock stood upon a massy Silver Table, before a Looking-Glass, the Frame whereof was Silver gilt, curiously wrought, and embellish'd with Foliages in Relievo. Two high Stands of massy Silver were placed at each End of a rich Sofa, or low broad Bench, which had a Covering of plain green Silk; and this being taken off, there appear'd a very rich Brocade, with a Gold Ground, the Cushions being of green Velvet richly wrought. This Chamber was better adorn'd with Paintings and Gilding than the Hall; but the Bottoms of the Windows were above the Reach of the tallest Man, the Glass being painted, but not with the Representation of any living Creature, which the *Turks* are forbidden by their Religion to paint or design.

THE same Gentleman tells us, that in his Return back he was led through several fine Halls and Chambers, the Floors whereof were cover'd with rich *Persian* Carpets, and adorn'd with Sofa's and gilded Ceilings; but had not Time to make any particular Observations. The Gardens, over which they pass'd to the Sea-side, were full of Groves of Cypresses and other Ever-greens, planted without any manner of Order.

About

About twenty Paces from the Stair-Cafe by which he descended into the Garden, stood a Pillar of Granite Marble, of one single Piece, upon a square Pedestal, adorn'd with some mutilated Festoons and *Latin* Inscriptions, so defaced that he could discover nothing but the Name of *Justinian*, and durst not stay to copy any thing, being strictly observed by the Officers who attended them.

OTHER Travellers pretend to have ranged through all the Women's Apartments, and to be acquainted with the Grand Signior's most private Amours. They even go so far as to determine, whether the Ladies enter at the Feet or at the Side, when they are admitted to his Bed; and tell us a thousand amusing Stories, which favour much more of Romance than Truth, and which can never gain Credit but among the inconsiderate and injudicious Part of their Readers. With respect, therefore, to the Ladies of the Seraglio, I shall only observe, that they are entirely reserv'd to entertain the Sultan, and are narrowly watch'd by Eunuchs who are appointed to look after them. The Number of these Beauties is uncertain, sometimes more, sometimes less; for the Bashaws, and other great Men, make Presents to the Grand Signior of the loveliest Girls in the Empire, not only with a View of gaining his Favour, but in hopes that they may one time or other be a Means of procuring their Advancement. After the Sultan's Death, the Women whom he honour'd with his Embraces, and their eldest Daughters, are remov'd into the old Seraglio of *Constantinople*; the younger are sometimes kept by the new Emperor, or are married to the Bashaws. The Eunuchs about the Palace are some of them black, and others white; the white are employ'd in serving the Person of the Prince, and overseeing the Education of the Children of the Seraglio; but the black are always confin'd to the Apartments of the Ladies. They are forced to use a Pipe in making Water, having been deprived
of

of the natural Conveyance in their Infancy; Castration, as formerly practis'd, being not sufficient to remove the Jealousy of the Sultans; so that the Custom at present is, to make a total Amputation of both Yard and Testicles. The Operation indeed is dangerous, and costs many of them their Lives; but every thing must be sacrificed to the extravagant Jealousy of the Eastern Monarchs. The chief of the black Eunuchs has the absolute Command of the Women's Apartment; and all the rest, who are placed there for a Guard, obey his Orders with the greatest Exactness. But what can it be expected I should say concerning a Place, where even the chief Physician of the Sultan is not admitted without Difficulty to visit the Ladies in their Illness? He must neither see them, nor be seen by them; and, as if the Touch of his Finger would profane them, he is not suffer'd to feel their Pulse, but through a Piece of Gauze or Crape. The Women who attend upon the Patient dare not give the Physician the least Intimation of the Nature of her Disorder, but immediately quit the Room upon his Approach. No body remains about the Bed but the Eunuch, who just lifts up the Edge of the Curtain, as far as he thinks necessary for the poor Creature to put out her Arm; and should the Physician attempt to remove the thin Covering, and touch her Flesh, his Life must atone for his Indiscretion *.

* Upon this Occasion M. *Tournefort*, with his usual Pleasantry, observes, that *Hippocrates*, with all his Knowledge, would have been strangely embarrass'd if he had had such People as the *Turks* to deal with. "For myself, says he, who "have been bred up in his "School, and according to his "Maxims, I was extremely at "a Loss how to behave towards

"the great Men, when I was
"call'd in, and visited the A-
"partments of their Wives.
"These Apartments are just
"like the Dormitories of our
"Religious, and at every Door
"I found an Arm cover'd with
"Gauze thrust out through a
"small Loop-hole made on
"purpose. At first I fancied
"they were Arms of Wood or
"Brass, to serve for Sconces to

SINCE we cannot penetrate into the inmost Parts of the Seraglio, let us leave every one to make his own Conjectures about them, or to believe the romantic Accounts of others, and turn our Attention to Things that are within the Compass of our Observation, and not wrapp'd up in Darkness and Uncertainty: And first let us take a farther View of the Outside of this famous Palace, which, notwithstanding it is only a vast Cluster of Buildings, join'd together without any manner of Order, yet has something pleasing in its Irregularity, and, take it altogether, is answerable to the Greatness of its Master. Besides the Gates I have already mention'd, there are many others round the Seraglio, which are not open'd but upon extraordinary Occasions, and through which none are admitted, but such as are in the highest Favour with the Sultan. One of these Gates stands South-East, near the Ruins of a Christian Church, some Tokens whereof are still remaining in a Wall, to which the *Greeks*, by their frequent Visits, continue to pay a kind of devotional Reverence. To the Eastward is another Gate, facing *Chalcedon*, where the Grand Signior sometimes embarks, when he crosses over to the *Asiatick* Shore, either to go a Hunting, or to divert himself in his Gardens on that Side of the Water; for *Solyman II.* built a fine Pavilion, now call'd *Fanari-Kiosc*, at the Foot of the Light-house on the Cape of *Chalcedon*, the Gardens whereof are said to be better contriv'd than those of the Seraglio.

ON the other Side of the Port, over-against *Galata*, is a beautiful Kiosc, or Pleasure-house, supported by twelve Marble Pillars, and richly furnish'd and painted after the *Persian* Manner. Hither the Grand Signior sometimes comes to divert himself with viewing what

“ light up Candles in at Night ; “ sons to whom those Arms be-
 “ but it surpriz'd me when I “ long'd.”
 “ was told, I must cure the Per-

passes in the Harbour, or to take his pleasure upon the Water. There is another Kiosk on that Side of the Garden next the *Bosphorus*, higher than that which faces the Harbour. This is built on Arches, which support three Salons, cover'd with gilded Cupola's; and hither the Sultan frequently resorts to take the fresh Air with his Ladies, and sometimes with his Mutes and Dwarfs, People who are kept in the Seraglio for the Diversion of the Prince their Master, though the former also serve him as Executioners, to take off such Persons of Rank as unfortunately fall under his Displeasure. Near these Kiosks are the Grand Signior's Barge-houses, which are under the Care of the *Bostangi-bachi*, or Chief Gardener, who also has the Honour to steer his Highness's Galley, whenever he is on board in Person. This Officer is one of the most powerful about the Court, though his Place, at first View, seems much inferior to several others; but as he often waits upon the Prince in his Gardens, and is near him at the Helm, he generally gains his Ear, and has it in his Power to serve his Friends or to prejudice his Enemies; upon which account he is courted by the first Men in the Empire. He is Super-intendant of the Grand Signior's Gardens and Fountains, Governor of all the Villages upon the Channel of the *Black Sea*, and has under his Command above ten thousand inferior Gardeners, who are either in the Seraglio, or in the Royal Palaces about *Constantinople*. Of the other Officers and Attendants of the Seraglio, I shall take an Opportunity of speaking hereafter when I come to describe the *Turkish* Government.

THE Grand Signior often takes a Pleasure in seeing his Gardeners at Work, but this is when he is alone; for when he brings his Sultana's into the Gardens, not one of the poor Drudges must show his Head. If any of them happen to be there at such a time, they vanish in an Instant, hide themselves, and lie as flat upon the Ground as possible to prevent their being discover'd,

discover'd; for if one of them should be seen and taken, the Crime would be unpardonable, and the Wretch would be put to Death upon the Spot. The Honour of appearing in the Presence of the Women is granted to none but the black Eunuchs, who are neither capable of giving Jealousy to the Sultan, nor of exciting any amorous Desires in the Ladies.

IF the Grand Signior is at *Constantinople*, he amuses himself with observing from the *Kiosc* next the *Bosphorus*, the Ceremonies of the *Greeks* at a neighbouring Fountain, on the 6th of *August*, a Day they celebrate on account of our Saviour's Transfiguration. They call it the *Holy Fountain*, and imagine that it not only cures Fevers, but prevents all manner of Distempers; and accordingly they bring their Sick to drink of the Water, and bury them in Sand up to the Chin, where they let them remain a few Minutes, and then carry them back to their Habitations. Those that are well, and have a mind to preserve themselves in Health, bathe in it, and drink vast Quantities of its Water. Several Fountains in *Greece* have the same Reputation, which is not owing to any medicinal Quality they are endued with, but to the People's Credulity and Superstition.

BEFORE I leave the Seraglio, I cannot help considering and admiring its Situation; for though all the Hills in *Constantinople* afford a very pleasing Prospect, yet there is none which entertains a Spectator with such peculiar Delight as this first Hill, where the Sultan lives in the midst of Ease and Luxury, and seems to have arriv'd at the Summit of earthly Grandeur and Happiness. He has before him, whether he is walking in the Gardens, or in the Chambers of his Palace, a full View of the *Bosphorus* and both its Shores, where his Eye loses itself among shady Woods, and Fields that wear a perpetual Verdure. On the Right Hand he has a Prospect of *Scutari*, *Chalcedon*, and his fine Palace and spacious Gardens; and turning

ing a little more to the South, he sees the *Propontis*, innumerable Islands, and the woody Mountains of *Asia*. At a vast Distance he can just discover the Top of *Olympus*, always cover'd with Snow; or if he chuses a shorter Prospect, he has before him the Wonders of his own City, the Church of St. *Sophia* and the *Hippodrome*. If he casts his Eyes to the Left, he beholds the seven Hills on which the City is seated; and, more remotely, he looks round the spacious Plains of *Romania*. Add to all this, the Pleasure that must arise from the moving Scene of Ships continually passing and repassing before him; some coming from the *Black Sea*, and others from all Parts of the *Propontis*; while at the same time he views his Harbour cover'd with Wherries and small Boats, that are always oaring from Side to Side, and surveys the large Suburbs of *Galata*.

I HAVE already mention'd the *Old Seraglio*, where the Ladies are kept who belonged to former Emperors, and are likewise strictly guarded by Eunuchs. It is well built, and wall'd round, being a Mile and a half in Circumference, and having only one Gate or Entrance. But besides these Imperial Seraglios, there are several in *Constantinople* belonging to private Persons; though indeed they have very little Beauty on the Outside, People seeming to affect as little outward Show as possible, for fear of offending their Sovereign, and endangering the seizing their Possessions*,

* *Busbequius* assigns other Reasons why the *Turks* do not build magnificent Houses. He tells us, they look upon it as an Argument of Pride and Vanity, as if People forgot that they were mortal, and promised themselves a perpetual Habitation in this World: That for their own Parts they made use of their Houses as Travellers do of Inns

upon the Road; putting up with many Inconveniencies, if the chief Purposes were answer'd, *viz.* securing them from Thieves, and defending them from the Inclemencies of the Weather. But let the Reader take his own elegant Words. “*Instituti est*
“*Turcici, ut ab ædificationis*
“*magnificentia abhorreant;*
“*quod superbi, elatique, neque*

The

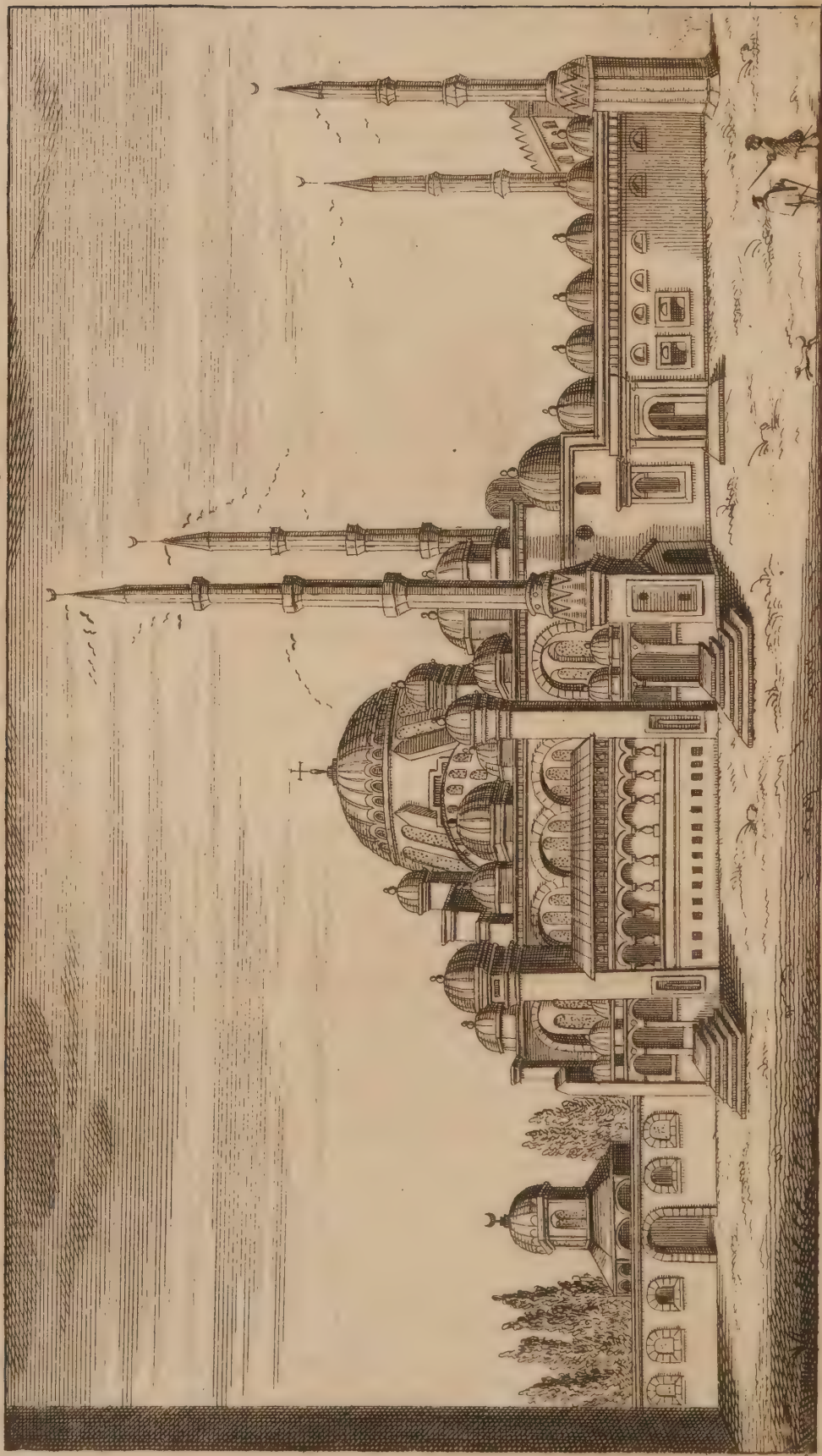
These Palaces are generally large, and surrounded with high Walls, like those of Monasteries. In the Inside there are noble Apartments, adorn'd with Gold and Azure, and the Floors are cover'd with rich Carpets; the Walls are sometimes lined with Tiles, in imitation of *China* Ware; and in all their Rooms there is a broad Bench, raised about a Foot high, against the Wall with a sumptuous Covering, and embroidered Cushions set upon it; and this is call'd a *Sofa*. The Halls, where they spend great Part of the Day, and receive Visitors, are commonly call'd *Divans*; but the Women's Apartment is separated from the rest of the Palace, and no Man admitted to enter it, except the Master and his Eunuchs, or a Physician upon occasion. This may suffice to give a general Idea of the *Turkish* Palaces or Seraglio's, for a particular Description of their forbidden Recesses cannot be expected.

THOUGH the *Turks* affect nothing grand in the Structure of their private Houses, their Temples and other publick Buildings, are exceeding magnificent. The Royal Mosques in particular, of which there are seven so call'd, are very beautiful and stately Edifices, which well deserve the Attention of a Stranger, and commonly take up the first Part of his Time, after his Arrival at *Constantinople*. These Buildings appear to much more Advantage than many of our finest Churches in Christendom, which are oftentimes so closely surrounded with Houses and Tradesmens Shops, that there is no Room left for a Spectator to view

“ se suo modulo metientis ani-
 “ mi esse judicent, studere mag-
 “ nificis ædibus, ut si quis sibi
 “ immortalitatem & perpetuam
 “ mansionem in hac vita polli-
 “ ceatur: Se ita domibus uti,
 “ quemadmodum peregrinantes
 “ di erforiis; in quibus si sint à

“ latronibus, à frigore, à sole,
 “ ab imbre tuti, reliquas oppor-
 “ tunitates non requirunt. Itaque
 “ non facillè totâ Turciâ, quam-
 “ vis magni, quamvis divitis vi-
 “ ri, paulo elegantius ædificium
 “ reperias.” *Basbequii Epist.*
 p. 16. Edit. Basil. 1740.

them



them at a proper Distance; whereas the Mosques we are speaking of stand single, within spacious Inclosures, planted with Trees, and adorn'd with noble Fountains. These Places the *Turks* look upon with the utmost Reverence; they suffer not a Dog to enter, nor does any one presume to hold Discourse there, nor to do the least indecent Action. Indeed the Rules of Architecture are not so well observed in the *Turkish* Mosques as in the Christian Churches; and yet their Largeness and Solidity makes an Impression on the Beholder, and raises his Admiration. In most Parts of the *Levant* the Domes are well executed, especially those of the Mosques, which are of an exact Proportion, and accompanied with other smaller Cupola's, which set them off to the Eye, and make them appear comely and majestick. The Minarets, or slender Spires, are also a great Ornament to the Mosques, and to the whole City; many of which are very tall, and must be acknowledged to be Works of surprizing Boldness.

THE principal of the Royal Mosques is that of St. *Sophia*, which stands at a little Distance from the great Gate of the Seraglio, and has a very advantageous Situation, being in the finest Part of *Constantinople*, upon an Eminence, from whence there is a gradual Descent to the Sea. It was formerly a Christian Temple, built by the Emperor *Justinian* in the sixth Century, and dedicated to *Christ*, the *Wisdom of God*, by the Name of *Hagia Sophia*; and though the *Turks* have now converted it into a Mosque, it still retains its ancient Name. This noble Structure is of a square Form without, being above a hundred Paces in Length, and eighty in Breadth; but it appears round within. A Portico, or Piazza, twelve Yards wide, supported by Marble Columns, extends the whole Length of the Front, which in the Time of the *Greek* Emperors served for a *Vestibulum*. The Piazza has a Communication with the Church by nine folding Doors, the

Leaves whereof, which are of Braſs and adorn'd with Baſs-Reliefs, are extremely magnificent. On the middlemoſt of them, which is very large, there ſtill remain ſome Figures of Moſaick Work, and even the Traces of ſome Paintings, which the *Turks* have almoſt entirely defaced. This Veſtibulum is join'd to another parallel to it, which has only five brazen Doors, the Leaves whereof were formerly charged with Croſſes, but the *Turks* have only left the upright Beams. When the *Greek* Chriſtians were Maſters of this Church, theſe Veſtibulums were appointed for ſuch Perſons to ſtand in, as were about to receive the Sacraments, or undergo publick Penance. Near to theſe the *Turks* have built a great Cloyſter, wherein are the Cells or Lodgings of the Officers belonging to the Moſque.

THE greateſt Part or Body of this Church is cover'd by a Cupola of admirable Structure, at the Foot of which runs a Colonnade, which ſupports a Gallery above nine Yards broad, by ſome call'd *Constantine's* Gallery, formerly ſet apart for the Women. Over this run two ſmaller Galleries, or rather Baluſtrades, juſt broad enough for one Perſon to paſs, which in the Time of their *Ramezan*, or *Lent*, are adorn'd with Lamps, and make a very pretty Appearance. The Dome is four and thirty Yards from Side to Side, and reſts upon four vaſt Pillars at leaſt fifteen Yards in Circumference. It ſeems a perfect Demi-ſphere, or Half-Globe, and is illuminated by twenty-four Windows placed round it at equal Diſtances. Going ſtrait on to the Eaſtward we come to the Demi-dome, which was the Sanctuary or Chancel of the Chriſtians, and their great Altar was placed there. In this Sanctuary is a Niche where they keep the *Koran*, which looks towards *Mecca*, and the *Turks* turn that way when they ſay their Prayers. At a little Diſtance is the Chair of the *Muſti*, to which there is an Aſcent of ſeveral Steps; and on the Side of it is a kind of Pul-
pit,

pit, where certain Prayers are repeated by Persons appointed for that purpose. In this Mosque there are upwards of a hundred Pillars, of various Kinds of Marble; among which some are of Porphyry, and others of *Egyptian* Granite. The whole Dome, and indeed all the Walls, are curiously lined with Marble; and the Incrustations of the Gallery are Mosaick, mostly done with little Cubes of Glass, which are continually loosen'd from their Cement, but their Colour is fresh and unchangeable. The *Turks* have defaced the Cherubims that adorn'd the Cupola, admitting of no Imagery or Painting in any of their Mosques. Since they took this Church from the Christians, it is thought they have pull'd down several Parts of it; instead of which, however, they have added four Minarets, those tall slender Steeples before mention'd, which may rather be call'd Pillars, being somewhat like the *Monument* in *London*, terminating in small Spires with gilded Crescents on the Top of them. About the Middle of many of these Minarets, there are three Balconies or Galleries, one above another; to which their Officers, call'd *Muefins*, ascend by winding Stairs in the Inside, and from thence, in a shrill singing Tone, call the People to their Devotions. On solemn Occasions they hang these Galleries round with Lamps, which being lighted in the Night, make a splendid and agreeable Show at a Distance, as we often observ'd from our Lodgings at *Galata*. Every Royal Mosque has at least two Minarets, some four, and one of them has six; but the ordinary Mosques have seldom more than one, which is built chiefly for the above-mention'd Purpose.

THE Church of *St. Sophia* is not the first that has bore that Name in *Constantinople*, for *Constantine* the Great dedicated a Chapel there to the *Wisdom of the uncreated Word*; but whether it was too small, or destroy'd some Time after by an Earthquake, *Constantinus* his Son caused a larger Church to be built instead

of the former. The Chancel, and the greatest Part of this Church, was destroy'd in the Reign of *Arcadius*, when a Tumult was rais'd against St. *John Chrysostom*, then Patriarch of *Constantinople*; nay, we are told that it was set on Fire by some of his own Party. It was again burnt under *Honorius*, rebuilt by young *Theodosius*, and felt the Flames a third time in the fifth Year of *Justinian*, during that dangerous Insurrection in favour of *Hypatius*: *Justinian* having quell'd the Sedition, and punish'd the Authors of it, built the magnificent Structure still existing, whereof we have just given a Description; with which he was so highly pleas'd, that he is said to have burst out into this Exclamation, *I have outdone thee, O Solomon!* In the thirty-second Year of the same Emperor the Demi-Dome was thrown down by an Earthquake, and the Altar crush'd by its Fall; but this Part was soon rebuilt, and the Church receiv'd a new Consecration. The Emperor *Basil*, the *Macedonian*, made some Additions to this Edifice, and strengthen'd the Western Cupola. Lastly, this stately Fabrick suffer'd so much by Earthquakes under the Empress *Anne*, and *John Paleologus* her Son, that the repairing it was attended with a great Expence both of Time and Treasure. Upon the taking of *Constantinople*, *Mahomet* the Second was so pleas'd with this Church, that he caus'd it to be converted into a Mosque, and the *Turks* have ever since kept it with the utmost Care.

ABOUT thirty Yards from St. *Sophia* they shew'd us the Mausoleums or Sepulchres of several *Ottoman* Emperors, which are low Marble Buildings, cover'd with Cupola's, supported by Columns hexagonally placed. Within these Structures are the Tombs, surrounded by Balustrades of Wood, and cover'd with plain Cloth or Silk. The Emperors lie in the Middle, in large Marble Chests or Coffins, and are distinguish'd from their Wives by a Turbant, set up at the Head of each Coffin, upon a small Staff or Pillar. Wax-Candles stand, one at the
Head,

Head, and another at the Feet, as thick as one's Arm, and about a Yard long; but those placed at the Coffins of the Women are something smaller. The Wives and Children of the Sultans lie about them in Coffins of the same Shape, but less according to their Age and Bigness. We took particular Notice of certain Figures, with something like Cravats about their Necks, in Number a hundred and twenty, which are said to represent so many Children of Sultan *Mourat*, who were all strangled in one Day by his Successor's Order. These Mausoleums are constantly illuminated Night and Day, not only with Candles about the Coffins, but many others; and a Copy of the *Koran* is chain'd in each of them, to be perus'd by those who resort thither on account of Devotion. They are chiefly frequented by poor Men, who have an Alms allowed them to say certain Prayers for the Souls of the Deceased, which they number by long Strings of wooden Beads, as big as Musket-Balls; for it is to be observ'd, that not only the *Latins* and *Greeks*, but the *Turks* themselves, make use of Chaplets in their Prayers *.

* These Chaplets, or Strings of Beads, the *Turks* sometimes carry in their Hands, and sometimes hang at their Girdles: But Father *Dandini* observes, they differ from those used by the *Romanists*, in that they are all of the same Bigness, and are not distinguish'd into Decads; tho' they consist of six Decads, or sixty Beads. He adds, that the *Mussulmans* have presently run over the Chaplet, their Prayers (or rather Praises) being extremely short, as containing only these Words, *Praise to God*, or *Glory to God*, for each Bead. Besides the common Chaplet, they have likewise a larger one, consisting of one hundred Beads, where there is some Distinction.

being divided by little Threads into three Parts, on one of which they repeat thirty Times, *God is worthy to be praised*; on another, *Glory be to God*; and on the third, *God is great*. These thrice thirty times making only ninety, they add some other Prayers to complete the Number of a hundred. The *Mahometan* Chaplet, according to the same Father, appears to have had its Rise from the *Mea Beracoth*, or *hundred Benedictions*, which the *Jews* are obliged to repeat daily, and which we find in their Prayer-Books; the *Jews* and *Mahometans* having this in common, that they scarce do any thing without pronouncing some Laud or Benediction.

NOT one of the Mosques in *Constantinople* comes near to that of *St. Sophia* in the Beauty of its Dome, except the *Solymania*, so call'd from its Founder *Solyman* the Second, the most magnificent of all the *Ottoman* Emperors. Nay, in some respects it exceeds that of *St. Sophia*; for its Windows are larger and better disposed, its Galleries more regular and stately, and the Whole built of the finest Stones, brought from the Ruins of *Chalcedon* and *Troy*. The Mausoleum of its Founder, and that of his Sultana, are behind this Mosque, cover'd with beautiful Cupola's. *Solyman's* Coffin is spread over with a rich Piece of Embroidery, representing the Town of *Mecca*, from whence it was brought; and at the Head of the Coffin is placed a Turbant, with a Tuft of Heron's Feathers enriched with precious Stones. The whole Tomb is perpetually illuminated with seven large Tapers and a great Number of Lamps; and several Religious attend here, who have a stated Allowance for reading the *Koran*, and praying for the Souls of the Deceased.

THE Mosque of Sultan *Achmet*, frequently call'd the *New Mosque*, though several stately ones have been erected since, deserves next to be mention'd. It stands in the middle of a large square Court, inclosed with four Ranges of low Buildings, cover'd with abundance of small Cupola's, that have an agreeable Effect upon the Beholder. Part of these serve for Lodgings for the Priests that belong to the Mosque, part for the Entertainment of such as have been Pilgrims to *Mecca*, and the rest for the Sick and Indigent. From this outer Court we enter into a square Cloyster, adjoining to the western End of the Mosque, the Piazza being supported by Marble Pillars, and also cover'd with Cupola's. The Pavement of this inner Square is of very beautiful Marble, in the Middle of which is an hexagonal Fountain, cover'd likewise with a Dome form'd by Grates of gilded Iron. At the Entrance of the Mosque is a very handsome Portico,

co, from whence we pass into the Inside of the Building by Folding-Doors of Brass. The great Dome is sustain'd by four large Columns of white Marble, and surrounded by other smaller Cupola's, all adorn'd on the Top with gilded Globes and Crescents, the Badge or Symbol of the *Ottoman* Empire *. This is the only Mosque that we observ'd with six Minarets, which add much to the Beauty of its Outside; for as to its Ornaments within, they are much the same with those of other Mosques, *viz.* branched Candlesticks, Ivory-Balls, Crystal Globes, and such-like Curiosities, which undoubtedly make a dazzling Show when the Lamps are lighted at their Evening-Devotions. On one of the Crystal Globes is represented a little Galley rigg'd, on another the Model of the Mosque, and most of them are wrought with other pretty Devices. The *Turbè*, or Mausoleum, of Sultan *Achmet* is behind this Mosque, Northward; which it is needless to enlarge upon, being of the same Nature with those already describ'd.

THE *Validea*, so call'd from its Foundress *Valide*, Wife of *Ibrahim* and Mother of *Mahomet* the Fourth, is another noble Structure, and seems to be of more delicate Workmanship than the other Mosques, having nothing *Gothic*, though much in the *Turkish*

* The Crescent was properly the Symbol of the City of *Byzantium*, which the *Turks* have only adopted; the Device being of great Antiquity, as appears from several Medals struck in honour of *Augustus*, *Trajan*, and other Emperors. *Stephens* the Geographer, a Native of *Byzantium*, tells us from whence this Symbol had its Rise. He says, that *Philip* of *Macedon*, Father of *Alexander* the Great, meeting with mighty Difficulties in carrying on the Siege of *Byzantium*, took the Opportunity of a very dark Night to set Workmen to undermine the

Walls, that so his Troops might enter the Place without being perceiv'd by the Enemy; but, luckily for the Besieged, the Moon appearing, gave them Light into the Design, and made it miscarry. The Inhabitants, in Acknowledgment, erected a Statue to *Diana*, and from that Time adored her as their peculiar Deliverer and Protectress. This clearly explains a beautiful Medal of *Trajan*, on the Reverse whereof is a Crescent surmount-ed by a Star, with a Legend implying that *Byzantium* was thereby preserved.

Taste. It has a square Court before it, like the inner one of *Achmet's*, with a Fountain in the Middle of it, and a Piazza running round it, sustain'd by beautiful Marble Pillars of various Colours; but the two at the Entrance into the Mosque are of Jasper admirably well polish'd and proportion'd. This indeed we must not ascribe to the Skill of the *Turks*; the Honour belongs to the Ancients, for most of the Columns were fetch'd from the Ruins of *Troy*. The Arches over the Doors and Windows are well design'd; and its two Minarets have each three handsome Galleries. As to the Inside, the Walls and Pillars are faced with blue and white Tiles; and many Circles of Lamps, one within another, hang down from the Roof, intermix'd with Lustres, Balls of Ivory, and such other Ornaments as are common to most of their Temples. The Situation of this Mosque, which is near the Port, in Sight of the Seraglio, and in the most frequented Part of the Town, makes it preferr'd before all others on Days of publick Rejoicing. At such Times they not only illuminate the Galleries of the Minarets, but by Cords fasten'd at different Heights from one Spire to another, and little Lamps fix'd to them, they very artfully represent the Grand Signior's Name, a besieged Town, a Battle, or whatever gives occasion to the Solemnity.

THE other Royal Mosques are those of Sultan *Mahomet*, Sultan *Selim*, and Sultan *Bajazet*; but as they are not so considerable as those already mention'd, and the Model of them is much the same, they do not merit a particular Description. Indeed all these Mosques may be look'd upon as so many Copies of *St. Sophia*, more or less resembling that Original; and he that has seen the Inside of two or three of the best, need not be desirous of viewing any more, the Ornaments being much alike, and only differing from those of the common Mosques in the Cost, Beauty, and Magnificence.

OF all the Sultana's that ever meddled with Politics, the above-mention'd *Valide* was the most sagacious in managing the Affairs of the *Porte*, and acquir'd to herself such Authority and Interest as none of her Predecessors had enjoy'd. It was a Thing without Precedent, for a Sultana to have the Privilege of building a Royal Mosque; which she not only obtain'd, but chose the most advantageous Place of all *Constantinople* to display her Riches and Magnificence. According to the *Turkish* Law, the Sultans themselves cannot erect one of these Royal Temples, till they have obtain'd some signal Victory over the Enemies of their Empire; for it is expected that the Charge of building and endowing them should be defray'd out of their Conquests. Sultan *Achmet*, however, had so little Regard to this Rule, that he built a new Mosque even against the Advice of the *Mahometan* Doctors, who represented to him in vain, that as he had conquer'd no Country, nor so much as taken any Town or Castle, he ought by no means to engage in such an expensive Undertaking. On this Account these Doctors gave it the Name of *the Mosque of an Unbeliever*.

AN ordinary Mosque is maintain'd at a small Expence, but the Royal ones have vast Revenues for their Support. The chief of these are at *Constantinople*, *Adrianople*, and *Prusa*; and are under the Superintendence of the *Kislar-Aga*, or Chief of the black Eunuchs, who has all the Ecclesiastical Offices belonging to them in his own Disposal. It is said that the annual Revenue of St. *Sophia* amounts to near seventy thousand Pounds Sterling, and those of the other Mosques are large in proportion. These Revenues are appropriated to keep the Buildings in Repair, to pay the Salaries of the several Officers belonging to them, to provide Food for the poor who come to the Gates at certain appointed Times to receive it, to maintain their respective Schools and Hospitals, and to relieve indigent Tradesmen and Artificers. What remains,

remains, after these Purposes are answer'd, goes into the Treasury of the Mosque, and is reserv'd against sudden Emergencies, to make good the Damages done by Fire, Earthquakes, or the like Calamities. The Treasure of the several Mosques is kept in the Castle of the *Seven Towers*, which the Grand Signior does not scruple sometimes to make use of upon urgent Occasions, especially in his Wars with the Christians, pretending that all is done for the Defence of the *Mahometan* Religion.

THE Villages, whose Lands belong to the Royal Mosques, have large Privileges, and are exempt from quartering Soldiers; the Bashaws themselves, when upon a Journey, being obliged to avoid them, that they may not oppress or burden the Inhabitants. But besides the Land-Revenues of these Mosques, they have considerable Incomes arising from Quit-Rents of the Houses in most Cities of the Empire. The Quit-Rents of *Smyrna* belong to St. *Sophia*, those of *Rodosto* to *Validea*, those of *Adrianople* to that of Sultan *Bajazet*, and the Mosques of *Adrianople* enjoy the Quit-Rents of *Galata*. When the *Greeks*, *Jews*, and *Armenians* die without Male Issue, their Houses devolve to the Mosques; but among the *Turks*, the Brothers or Cousins inherit the House, paying only the usual Quit-Rent. These Incumbrances may be bought off, by making such a Purchase for the Use of the Mosque as shall be deem'd an Equivalent.

BEFORE I quit this Subject, let me just mention the Mosque of *Ejoup*, which is not counted a Royal one, though built by *Mahomet* the Second, who caused the whole City to be repair'd, and erected several Colleges and other publick Buildings. This Mosque stands at an Angle of the City towards the *Fresh Waters*, and consists only of one Dome, but is famous for being the Place of the Installment or Inauguration of the *Ottoman* Emperors. We cannot properly call that Ceremony a Coronation, because no
Crown

Crown is used on the Occasion. The Business is soon dispatch'd; the new Sultan ascends a Sort of *Rostrum* supported by Marble Columns, and the Musti, after a few Prayers, girds a Sabre to his Side, as an Emblem of his universal Dominion; after which he returns in a grand Cavalcade to the Seraglio. This *Ejoup*, whose Name the Mosque bears, is esteem'd by the *Turks* as a great Prophet, as well as Warrior; though they confess he was defeated before *Constantinople*, and kill'd there at the Head of an Army of *Saracens*. His Sepulchre is no less resorted to than those of the Sultans, some flocking thither out of Devotion, and others for Interest; for, by saying a few Prayers at such Places as these, many People in *Turkey* get a handsome Livelihood.

I now proceed to give some Account of the Antiquities of *Constantinople*; and first of the *Hippodrome*, or Place for Horse-Races, a famous Square, still put to the same Uses almost as it was originally; for here the *Turkish* Youth, handsomely dress'd and well mounted, assemble together to exercise themselves in Feats of Horsemanship, chiefly on *Fridays*, after the Service at their Mosques is over. They divide themselves into two Companies; and, on a Signal given, a Horseman starts from each Side, and rides full Speed with a long kind of Dart in his Hand. Each throws this missive Weapon at his Adversary, which the other endeavours to avoid; and in this consists the Excellency of the Performance. Their Horses run with incredible Swiftnefs, and the Dexterity and Address of the Riders is really astonishing.

The *Turks* call this Square *Atmeidan*, which is almost a Translation of its ancient Name, *At* in their Language signifying a Horse, and *Meidan* a Place. Its Dimensions are still the same as formerly, *viz.* about four hundred and fifty Paces in Length, and a hundred in Breadth; but the fine Statues and other Ornaments,

naments, which were erected here, are most of them demolish'd or defaced. An Obelisk of Granite, or *Thebaick* Marble, however, is still remaining in the *Atmeidan*; being of one single Piece, about fifty Foot high, terminating in a Point, and charged from Top to Bottom with Hieroglyphicks, or *Egyptian* Characters, now altogether unintelligible. It stands on a Pedestal eight or ten Feet in Height, including two Steps that rise against the Bottom of it, and the square Pieces of Brass on the Top, by which the Obelisk is supported. On the West Side of the Pedestal is an Inscription in *Greek*, and on the East Side another in *Latin*, importing, that the Emperor *Theodosius* caused this Pillar to be set up again, after it had laid a considerable Time on the Ground; that the Engineer who undertook this Task was nam'd *Proclus*, and that he compleated it in two and thirty Days. The *Greek* Inscription is a Tetraстich; the *Latin* one consists of five Hexameter Verses, such as they are, one of which having been omitted by our Countryman Sir George *Wheeler*, I shall here give it entire:

*Difficilis quondam dominis parere serenis
Jussus, & extinctis palmam portare tyrannis:
Omnia Theodosio cedunt, sobolique perenni.
Ter denis sic victus duobusque diebus,
Judice sub Proclo, sublime elatus ad auras.*

The Pedestal is adorn'd on all Sides with curious Bass-Reliefs: Those on the North Side represent the Workmen and Engines by which the Obelisk was rais'd, and also the Pillar itself, both lying upon the Ground, and in an upright Posture. Here we see several Capstans, each of which are turn'd with Iron Crows by four Men, who thus drag the Obelisk along by great Ropes, the Wreaths whereof are very nicely wrought, but in some Places batter'd and defaced. Below this is another Range of Sculptures, representing the *Hippodrome*

drome as it was formerly, with two Obelisks, two Men on Horseback, and several People on Foot. On the South Side of the Pedestal are carv'd four Chariots, two of which are drawn by a Pair, and the other by four Horses, with each of them a Driver. Higher up, on each Side of the Base of the Obelisk, we see other Bas-Reliefs, more defaced than the former, but still discernible. On the North Side are four Rows of Figures, near forty in Number, all cloath'd in Gowns; and on the South Side are twenty or thirty more in the same Habit, with some few in a fighting Posture, arm'd with Bucklers. On the East Side is represented a promiscuous Company of Men and Women, dancing, and playing upon various Instruments of Musick; and above this are two Ranges more, whereof little appears but the Heads, which were probably intended for the Spectators. The West Side is also adorn'd with Figures making Presents to the Emperor *Theodosius* in a suppliant Posture, who is seated on a Throne with his two Sons, and attended by his Nobility. *Nicetas*, in the Life of St. *Ignatius*, Patriarch of *Constantinople*, observes, that this Obelisk had on the Top of it a brazen Pine-Apple, which was thrown down by an Earthquake.

At the Southern End of the *Hippodrome* is another Obelisk, composed of several Pieces of white Marble, and rais'd on a Pedestal of the same; but the Top of it is broken off, and the rest in a ruinous Condition. It was formerly cover'd with Plates of Brass, set off with Bas-Reliefs and other Ornaments; and appears to have been a very wonderful Work from a Greek Inscription still legible on its Base, which is to the following Effect: *The Emperor Constantine now reigning, Son of Romanus, [not Father, as M. Tournesfort has translated it] the Glory of the Empire, has made more beautiful than it appear'd before, this square Wonder of lofty Things, which was decay'd by Time: For the admirable*

*mirable Colossus was at Rhodes, and this surprizing Work of Brass is here *.*

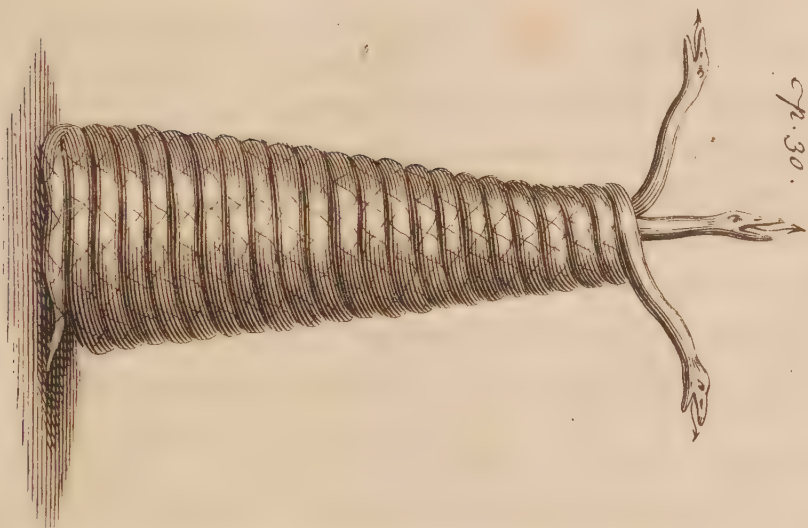
WHAT were the Wonders of this Obelisk intimated in the Inscription, we are now scarce able to conjecture; and we are at some Uncertainty to account for the Column of the three Serpents twisted together, which not many Years ago stood in the *Atmeidan*, between the two Obelisks I have been describing. This Pillar was of Brass, about fifteen Foot high, and represented three Serpents twisted spirally round each other like a Roll of Tobacco, the Wreaths diminishing gradually from the Base to the Top, from whence the Heads of the Serpents pointed out different Ways in a triangular Form, rising a considerable Height from the Shaft of the Column. It is said that Sultan *Mourat* broke off one of the Heads; in the Year 1700 the Pillar was thrown down, and both the other Heads were carried away; and some Years afterwards the Pillar itself was remov'd, but whither it was carried, or to what Use it was applied, we are not able to inform ourselves. The History of this Column, as I hinted above, is very uncertain; but it must be of great Antiquity, if, as is generally imagin'd, it was brought from *Delphos*, where it serv'd to bear up that famous golden *Tripes*, which

* The latter Part of this Inscription appears dark and unintelligible; for to what purpose is the *Colossus* mention'd, or what Comparison was there between that and this Obelisk, unless that both were wonderful in their Kind? Its being call'd a *surprizing Work of Brass*, or a *brazen Wonder*, has also puzzled some judicious Travellers, and particularly Sir *George Wheeler*; who, to solve this Riddle, supposes that the brazen Column of the

three Serpents (about to be described) was anciently placed on the Top of it; which indeed would have added considerably to its Height and Beauty, and made it much more astonishing than it appears at present. But this Difficulty is pretty well accounted for, by what Sir *George* seems not once to have thought of, *viz.* the *brazen Plates*, with which, according to our Author and M. *Tournefort*, this Obelisk was formerly cover'd.

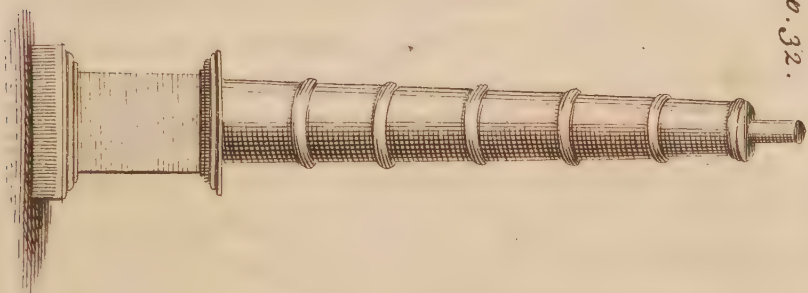
The Serpentine Pillar.

p. 30.



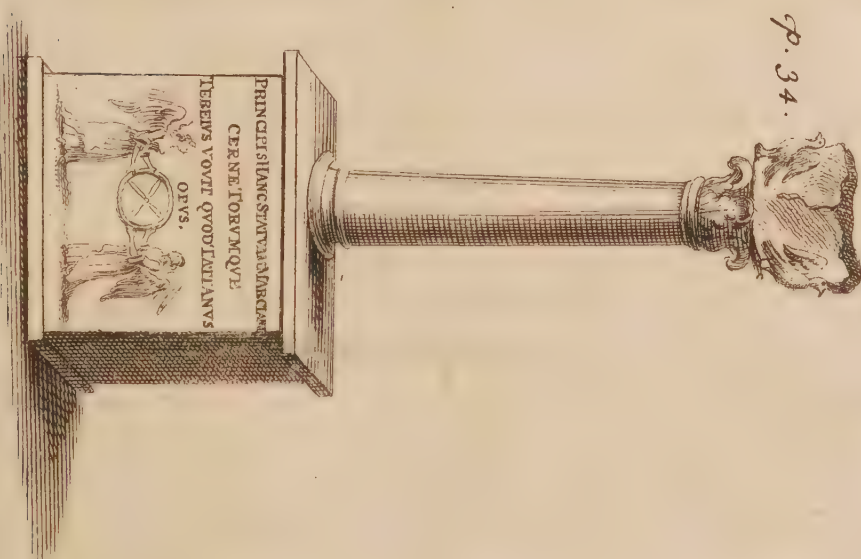
The Porphyry Pillar.

p. 32.



The Pillar of the Emper. Marcian.

p. 34.



the *Greeks* found in the Camp of *Mardonius* after the Battle of *Platææ*, and presented to *Apollo*. This Conjecture, however, seems to be confirm'd by the Accounts of several Historians: *Herodotus* says expressly, that when the *Persians* were routed at *Platææ*, there was found a golden Tripod, which was restor'd to *Apollo*, and placed upon a brazen Pillar, encircled with three Serpents, near the Altar in his Temple at *Delphos*. *Pausanias*, who liv'd in the second Century, and publish'd a fine Description of *Greece*, makes mention of the same Tripod, supported by a brazen Serpent; and tells us, that the Brass remain'd whole in his Time, but that the Gold was carry'd off by the *Phocean* Generals. *Zosimus* and *Sozomen* affirm, that *Constantine* the Great caus'd the *Delphic* Tripods to be brought to *Constantinople*; but *Eusebius* is more clear upon this Head, and relates, that *Constantine* set up the Image of *Apollo* in some Part of that City; and that in the *Hippodrome* he placed the *Pythian* Tripod, which stood upon a Serpent folded in a spiral Manner. All these Circumstances make it very probable that the brazen Column we are speaking of came originally from *Delphos*, and tend to overthrow the trifling Accounts given of it by the Inhabitants of *Constantinople*, as if it was a Talisman or Charm against Serpents, and the like; which idle Notions have no Foundation, but arise from their Ignorance of the History of their Ancestors *.

* In this Case *M. Tournefort* is of a different Opinion; for, according to him, those who will have these Serpents to be Talismans have some Colour for thinking so, from the *Byzantines* praying *Apollonius Thyanæus* (a *Pythagorean* Philosopher, whose pretended Miracles the Heathens equall'd with those of our Savi-

our) to drive away the Scorpions and Serpents, as *Glycas* relates. It seems it was a common Practice with *Apollonius* to represent in Brass such Creatures as he pretended to expel; for the same *Glycas* writes, that he erected a brazen Scorpion in *Antioch*, in order to deliver that City from Scorpions.

WESTWARD of the *Hippodrome*, in the great Street call'd *Adrianople*, stands the *Burnt Pillar*, as it is now call'd, being so black and scorch'd by the frequent Fires which have happen'd near it, that one cannot discover what it is made of without a close Examination. It appears, however, upon a narrow Inspection, to be compos'd of several Pieces of Porphyry, the Joints whereof are bound about and hid with Rings of Iron. *Fulvius*, who is no bad Antiquary, is in an Error when he says that this Pillar had an Ascent within it, for it has no winding-Stairs, but is all of solid Marble. It is said to have been brought from *Rome* by *Constantine* the Great, who caus'd a beautiful Image of *Apollo* to be plac'd on it, and call'd by his own Name *. This Statue was of Brass, of great Antiquity, and surprizing for its Size as well as Workmanship, being exquisitely finish'd, even to the Life. Instead of the Iron Rings above-mention'd, the Joints were anciently encircled with brazen Wreaths of Laurel; to presignify, according to some Writers, the many Years that *Constantine* should live, and the Victories he should obtain over his Enemies: But perhaps the Sculptor was guided solely by this Consideration, that the Laurel was sacred to *Apollo*, whose Image this Column supported, though it was call'd by the Name of the Emperor. *Glycas* reports, that towards the Close of the Reign of *Nicephorus Bothoniates*, (*i. e.* about the Year 1080.) *Constantine's* Column, which su-

* *Constantine* having given it, which is mention'd by *Petrus* this Statue his own Name, caus'd an Inscription to be cut upon Mr. Ball: *Gyllius*, and is thus translated by

*To thee, O Saviour, Lord of th' Universe,
Who rulest the unmeasurable Globe
With deepest Knowledge, I this People offer:
May they be thine; I conquer'd them for thee.
I lay m' Imperial Sceptre at thy Feet,
With all th' united Force and Pow'r of Rome.
Let thy good Providence, with watchful Eye,
Look down, and guard the City from all Ills.*

stain'd

stain'd the Figure of *Apollo*, was much damaged by Thunder. The Account given us by *Zonaras* is not much different, who says, that the Statue of *Constantine* was standing upon this Pillar in his Time; and that in the Reign of *Alexius Comnenus* (who succeeded *Nicephorus*) it was blown off and demolish'd, several People, who were passing by, being dash'd to pieces by its Fall. And the Author of the History of *Alexius Comnenus*, supposed to be his Daughter, tells us, that not only the Statue was struck down by Lightning, but that three of the circular Wreaths were also destroy'd. In short, this Porphyry Column, though very ancient, has not suffer'd so much by Length of Time, as by Fires, Earthquakes, and Tempests. It is rais'd at present upon a square Marble Pedestal, every way four Yards broad, and six Yards high, at the Top of which is a Cornice after the *Doric* Manner, and upon that stands the Shaft of the Pillar, the lowest Stone whereof is about eleven Yards in Circumference. Towards the Top of this Column is a Greek Inscription, which we read by the Help of a Glass, to the following Effect: *This admirable Piece of Workmanship, being ruin'd by Time, was erected anew by the pious Emperor Manuel Comnenus.* That Prince reign'd in the twelfth Century, but was far from deserving the Epithet given him in the Inscription.

THE *Historical Pillar*, which is a good way Southwards from the *Hippodrome*, is so call'd because it is cover'd with Bass-Reliefs from the Top to the Bottom, representing the Victories of the Emperor *Arcadius*. The Sculptures are much like those upon the Pillar of *Trajan* in *Rome*, but not to be compared to them for the Excellency of the Workmanship, though they are better than most Performances of the same Date, that is, in the Declension of the *Roman* Empire. The Horses in particular are finely carv'd; and the Artist has taken pains to make the Figures appear of an equal Bigness to the Eye, at all the Distances;

those on the Top of the Pillar seeming just as large as those on the Pedestal. The Towns conquer'd by *Arcadius* are represented by Women, whose Heads are crown'd with Towers; and in the midst of them the Emperor appears sitting in a kind of Elbow-Chair, whilst two Angels over his Head support the *Labarum* or Imperial Standard*. This Column is of plain white Marble, a hundred and forty-seven Feet in Height, and has a Pair of winding Stairs within it, but so broken and decay'd that they are entirely useless.

ABOUT half way between the *Atmeidan* and *Adrianople* Gate, in a private Court-yard near the Baths of *Ibrahim Bassa*, stands *Marcian's* Pillar, which was discover'd in the last Century by Mess. *Spon* and *Wheeler*. *P. Gyllius* indeed mentions it, but he gives us no Account of it; which is somewhat surprizing, considering how particular and exact that Author is in his Description of the Antiquities of *Constantinople*. This Column is of Granite, and has an Urn of white Marble on the Top of it; which probably contain'd the Heart of *Marcian*, burning the Dead being never in Use amongst *Christians*. It was erected to this Emperor by *Tatianus*, as appears from the Inscription, who

* The ancient Standard born before the *Roman* Emperors consisted of a long Lance, with a Staff at top, crossing it at right Angles; from which hung a rich Streamer, of a purple Colour, adorn'd with precious Stones. Till the Time of *Constantine* it had an Eagle painted on it; but that Emperor, in lieu thereof, added a Cross with a Cypher expressing the Name of *Christ*, or this Device, I. X. NIKH. that is, *Jesus Christ* overcometh. *Eusebius* tells us, that in the Battle against *Maxentius*, the Person

who bore it being fatigued, gave it to another, and that he had no sooner parted with it but he was kill'd; all the Blows he receiv'd not being able to wound him, while the Standard remain'd in his Charge: And this Miracle, he says, he had from the Emperor's own Mouth. The Name *Labarum* was not known before the Time of *Constantine*; but the Standard itself, in the Form above described, abating the Symbols of Christianity, was used by all the preceding Emperors.

was

was undoubtedly the same that assured *Marcian*, when he was only a private Soldier, that he should live to be advanced to the Imperial Dignity; and the Event having verified the Prediction, he made *Tatianus* Governor of *Constantinople*. *Marcian* became Emperor by marrying *Pulcheria*, who succeeded *Theodosius* the Younger. History gives him the Character of an excellent Prince; and he is even esteem'd equal to *Constantine* the Great, in his Innocence, Charity, Chastity, and Zeal for the Cause of Christianity. He recall'd the Bishops who had been banish'd by a false Council of *Ephesus*; and by his Command, Favour, and Protection, the fourth General Council was held at *Chalcedon*, to whose Decisions he gave his Authority, without intermeddling in their Debates. The Pillar erected to him by *Tatian* has no extraordinary Beauty, nor is it much enquir'd after by those who visit *Constantinople*: But no doubt it appear'd more graceful formerly, when the Statue of the Emperor stood upon the Urn, as there is Room to conjecture it did from the *Latin* Distich inscribed on its Pedestal, which is not to be read without great Difficulty:

*Principis hanc statuum Marciani cerne torumque,
Ter ejus vovit quod Tatianus opus.*

ONE Day we took a Walk to the farther End of the Town, to see the *Castle of the seven Towers*, which is situated in that Angle nearest the *Propontis*. Its seven spired Towers, from whence it takes its Name, are cover'd with Lead, and are the chief Beauty of the Building, making a noble Show to Strangers as they approach it from the Sea. This Castle is a Pentagon, but not very large, and has no Ditch on the Side of *Constantinople*. It is now made use of as a Prison for Persons of Distinction, or State Criminals; like the Tower of *London*; and the Treasure of the Mosques is deposited here, as already mention'd. We could by no means obtain the Liberty of viewing the

Inside of this Place, positive Orders having been given that no Strangers shall be admitted, ever since the *Chevalier de Beaujeu*, a Knight of *Malta*, found means to make his Escape. This Man had made so many considerable Captures on the *Turks*, and was look'd upon as such a dangerous Enemy, that the Grand Signior caus'd the Governor's Head to be struck off for losing a Prisoner of that Importance. We were permitted, however, to go round the Outside; but met with nothing to engage our Attention, except some Bass-Reliefs over an ancient Gate, now stopp'd up, which looks towards the Sea of *Marmora*. They are wrought on several long Pieces of white Marble, one whereof represents *Phaeton* struck with Thunder into the River *Eridanus*; another, *Hercules* dragging along the three-headed Dog *Cerberus*; and a third exhibits *Venus*, attended by *Cupid* with a Torch, going to survey the Beauties of *Adonis* sleeping. The Emperor *Cantacuzenus* render'd this Castle almost impregnable by the Addition of new Fortifications, which were soon demolish'd by *John Paleologus*, his Son-in-Law, who obliged him to retire into a Monastery on Mount *Athos**: But *Bajazet* threatening to besiege *Constantinople*, *Paleologus* thought proper to strengthen it with new Works; which he again destroy'd, being terrified with the Menaces of *Bajazet*. It was *Makomet* the Second, who conquer'd this City, that put the Castle in the Condition it is in at present, which does not appear capable of holding out long against an Enemy, but is sufficiently strong for the Purposes to which it is applied.

THE grand *Bezeftin*, or Exchange, is as agreeable a Sight to a Stranger as any in *Constantinople*. It is a

* During this Retirement *Cantacuzenus* wrote the History of his own Reign in four Books, which is reckon'd one of the

finest Pieces that have been penn'd by any of the modern *Greeks*.

large square Building, cover'd with Cupola's, sustain'd by abundance of Arches and Pilasters; and round it are Shops for all manner of Tradesmen. One Quarter is assign'd to the Goldsmiths, another to the Drapers, a third to the Mercers, and so on, different Trades never mixing together. Here a Person may purchase all Sorts of the richest Merchandise, as Furs, Carpets, Gold and Silver Stuffs, Silk, Jewels and Porcelane. This Edifice has been lately repair'd, and render'd more luminous than formerly; and Apartments have been added for the several Officers and Watchmen who have the Care of the Place. In the Day-time it is crowded with People, but at Night the Shops are well secured, the Gates shut, and the Tradesmen retire to their respective Habitations. There is another *Bezeftin*, which was built almost three hundred Years ago, where they sell all Sorts of Weapons, especially Sabres; and likewise Bridles, Saddles, and fine Housing, some of which are enrich'd with Gold, Silver, and precious Stones: But in other Parts of the Town there are no Shops, nor any Trade stirring, except in the *Bazars* or Market-places, where all manner of Provisions are expos'd to Sale.

NOT far from the grand *Bezeftin* is the Market for Slaves of both Sexes, where the *Turks* purchase Wives, Concubines, or Servants, as Men do Cattle in other Countries. This is a large Square, commonly call'd the *Avrat-Bazar*, or Women's Market, there being more of these expos'd to Sale than of the other Sex. The male Slaves stand in the Middle of the Square, and the Women about the Sides, whither Chapmen come to view their Shape and Beauty, to examine into their Qualifications, and to bargain for them with the Merchants. They turn them round and round, survey them from top to bottom, and sometimes put them to exercise what they have learnt, before they come to any Agreement. Those to whom Nature has been sparing of her Charms, are set apart for the

meanest Services; but such as are distinguish'd for their Beauty, or other Accomplishments, are purchas'd by People of Fashion, and feel nothing of Slavery, having the same Liberty in their Houses as the *Turkish* Women themselves. The *Jews*, who are generally the Retailers of these poor Wretches, take good Care of the Education of their Slaves, that they may sell the better; teaching those that are beautiful to dance, sing, play upon several Instruments, and every thing else that can render them desirable: But these they keep at home, and thither you must go if you have a mind to purchase them*; for their most valuable Slaves are not expos'd in the publick Market. In short it is surprizing to see the Number of young Wenches that are continually brought from *Greece, Candia, Russia, Mengrelia, Georgia*, and other Countries, for the Service of the *Turks*: The Bashaws, and the greatest Men of the Empire, are not asham'd of chusing their Wives from amongst them, and some have the Fortune to be admitted to the pompous Slavery of the Seraglio.

THE Inns at *Constantinople*, call'd *Kans* or *Caravan-sera's*, are worth our Observation. The old ones, upon the publick Foundation, (which we meet with all over *Turkey*) are large Buildings, long or square, in Appearance like a Barn, without any distinct Rooms or Partitions. In the Inside a kind of *Banquette* or Elevation runs all round the Wall, about two Foot high and six broad, which serves Travellers both for

* We are told that these Ladies, when a great Man comes to traffick for them, use the most tender and moving Expressions to induce him to take them off, styling him *Sovereign of their Hearts, Soul of their Souls, &c.* But a Merchant takes care his Chapmen shall not be too fami-

liar with his Ware, till the Bargain is concluded; for the same Girl with her Maidenhead is valued at double the Price she would be without it; and there are old Women, according to *Motraye*, who are sworn to examine them, and report their Opinions of the Matter.

a Bed

a Bed and a Table; the open Space in the Middle being allotted to the Mules, Horses, and Camels.* There are several Hearths and Chimneys at convenient Distances from each other, where they dress their Victuals; and after Supper their Bed is quickly made, for they only spread a Carpet, or Mat, over the *Banquette*, and lay on their Cloaths and Baggage; a Saddle supplying the Place of a Pillow, and their Cloaths serving them for a Covering. Those Inns are design'd for all People, of what Quality, Condition, Country, or Religion soever; and many of them are provided with Straw, Barley, Bread, and Rice, at the Expence of the Founder. Thus the *Turks* in some Degree keep up that Hospitality so praise-worthy in the Ancients.

THE modern *Caravanse-ra's*, wherein something is paid for Lodging, are convenient and stately Edifices, usually built of Free-stone, and are none of the least Ornaments of *Constantinople*. They are commonly of a quadrangular Form, two or three Stories high,

* *Busbequius* gives us a pretty Description of these *Caravanse-ra's*, and tells us, amongst other Particulars, that the Horses are so fasten'd at the Foot of the Wall (which our Author calls a *Banquette* or Elevation, being sometimes of Earth, and cover'd over with flat Stones) that they stand with their Heads hanging over it, like so many Servants waiting upon their Masters when they are at Supper, from whose Hands they now and then take a Bit of Bread, an Apple, or any thing of the like Nature. "Ad
"muri pedem ita ligatos habent
"equos, ut capite & tota cer-
"vice supra eum emineant, do-
"minisque se calefacientibus

"aut etiam coenantibus adstant,
"velut ministri; interdum pa-
"nem vel malum, sive quid a-
"liud, de manu eorum capiunt." He then acquaints us how the the *Turks* make their Beds, agreeing nearly with Mr. *Thompson's* Account: "In eodem mu-
"ro lectos sibi sternunt; tape-
"tem inprimis explicant, quem
"ea de causa aptatum ephippiis
"fere circumferunt; huic inji-
"ciunt penulam; cervical præ-
"bet equestreis sella: veste tala-
"ri pellibus suffulta, qua vesti-
"untur diu, teguntur noctu.
"Sic illi somnum capiunt, nul-
"lis laceffitum blandimentis." *Busbequii Epist. p. 25.*

with Galleries running round them, into which the Chambers open, like many of our great Inns in *England*. In one respect they resemble Monasteries, for they have a little Mosque belonging to them, with a Fountain in the Middle of the Area, and the Apartments are like the Cells in the Dormitories of Religious Houses. A Merchant has nothing to do but to apply to the Porter who has the keeping of the House, and he will assign him a Lodging, and a Warehouse for his Goods, upon paying a small Piece of Money at his Entrance, and Two-pence or Three-pence a Day afterwards. Most Sorts of Necessaries and Provisions, as Fish, Bread, Fruits, Oil, Butter, Coffee, Candles, Pipes, Tobacco, and Wood, are brought to the Gate of the *Caravansera*, and sold at a very easy Rate; but if a Traveller wants Wine, he must apply himself to the *Jews* or *Christians*, who will bring him some privately for a trifling Reward.*

BEFORE I have done with the chief Buildings of *Constantinople*, let me give a short Description of the publick Baths or Bagnio's, which are much frequented by the *Turks*, and are a considerable Ornament to the City. They are generally placed near the Mosques, the *Mahometans* using them upon a religious Account, as well as for the Health of their Bodies; but they are free for all Sorts of People, of whatever Quality or Religion. Some of these Baths are for the Use of the Men in the Morning, and for the Women in the Af-

* It is proper to acquaint the Reader, that the first Sort of *Caravansera's* here described are often built in dry, barren, desert Places; and some of them are furnish'd with Water from a great Distance, and at a vast Expence, there being no *Caravansera* without its Well or Cistern. Those of the latter Kind are

built in most Cities and great Towns throughout the East, especially within the Dominions of *Turkey*, *Persia*, and the *Great Mogul*; and of these the most commodious and magnificent are at *Constantinople*, *Ispahan*, and *Agra*, the Capitals of the three Empires.

ternoon;

ternoon ; others for the Men one Day, and the Women the next ; and others for the Fair Sex only. A Person pays two Aspres to the Master of the Bagnio, and they who would be well serv'd give as much to the Man ; so that the whole Expence does not amount to above Three-pence *English* : But Strangers commonly give something extraordinary. All these Bagnio's are built after the same Fashion, only some are larger than others, and the Materials more costly ; so that a Description of one of them will be sufficient.

THE first Entrance is into a fine Hall, in the Middle whereof is a large Fountain with a Marble Bason, where the Linnen of the House is wash'd, and hung up to dry upon Poles fix'd at the Top of the Room for that Purpose. Round this Hall is a broad Bench, about a Yard high, cover'd with a Mat, upon which People sit and smoke, and afterwards undress themselves. As soon as you come in, they bring you a large Napkin, upon which you lay your Cloaths ; and another to tie round your Loins, to hide your Privities, before you pull off your Shirt ; for so much Modesty is observ'd in these Places, that if any one should wilfully expose those Parts which Nature would have conceal'd, or gaze upon another Person's, he would be punish'd with the Bastinado. When you are undress'd, you are led into a small Hall somewhat warmer than the former, and from thence into a larger, where the Heat is still more sensible. All these Halls are roof'd with little Cupola's, which let in Light at the Top through round Glasses, almost like those used by our Gardeners. In the last Hall there are Marble Basons near a Yard wide, with two Cocks over them, one of hot Water, and the other of cold, which every one mixes to his own Fancy, and pours upon his Body out of Copper Cups or Buckets provided for that Purpose. The Pavement of this Chamber is of Marble, heated by Furnaces underneath, and every one walks there as long as he thinks proper. If you desire to be thoroughly

roughly scowr'd and sweated, a Servant belonging to the Bagnio attends you, and having caused you to lye down upon your Back in the last-mention'd Hall, he sets his Knees upon your Breast and Belly, rubbing, squeezing, and pressing you so violently, as if he would dislocate every Joint about you. He then turns you upon your Belly, and renews the Operation upon your Back and Shoulders, making your very Bones crack again. After this he shaves you if you desire it, or gives you a Razor to shave yourself *, for which purpose you must withdraw into a Closet, at the Door whereof you hang up a Towel, as a Signal for no body to enter. When you come out, you take it away again, and return into the Hall, where you sweat as long as you please; and then a Servant comes with Camblet-Bags upon his Hands, with which he rubs you all over, and clears all the Filth from your Body. To cleanse the Skin the better, he makes use of perfum'd Soap if you chuse it, and pours abundance of hot Water upon you; after which he wipes you with very clean, warm, and dry Linnen; bringing you also a fresh Napkin, to tie round your Waist instead of the wet one. The whole Business concludes with your Feet, which the same Man washes and wipes carefully when you are come back into the great Hall where you left your Cloaths; and here you dress yourself, are ac-

* Sir George Wheeler tells us, that the *Turks* have also a kind of Ointment call'd *Rusma*, which they use at the Baths to take off the Hair of the Body without shaving. They have two Sorts of it; one made of quick Lime and Orpiment, which they boil with Water to the Consistence of an Ointment; the other is prepared in the same Manner, only instead of Orpiment they use a

blackish Mineral, almost like a Pumice-Stone, which is brought from *Egypt*, or from a Place near *Prusa* in *Natolia*. When this corrosive Composition has continued upon the Skin five or six Minutes, the Servants at the Bagnio wash the Part with warm Water, and rub it with a coarse Cloth, by which Means all the Hair comes off without doing any Injury to the Flesh.

commodated

commodated with a Looking-Glass, and pay your Money.

THESE Bagnio's are very commodious, and perhaps the frequent Use of them preserves the *Turks* from many Diseases: By this means an Appetite is created, the Glands are discharged, Perspiration is promoted, and consequently a Circulation of Juices that supply the Body. The poorest People in *Turkey* go to these Places at least twice a Week; and it is particularly pleasing to the Women to have this Respite from their domestick Confinement. Here they can converse and entertain one another without any Constraint, and pass their Time much more agreeably than in their own Apartments: But those Wives, whose Husbands are rich enough to build them Baths at home, are not allow'd the Liberty that the poor ones enjoy.

HAVING consider'd the publick Buildings and Antiquities of *Constantinople*, I shall add some Observations relating to the City in general. I have already taken notice what a noble Prospect *Constantinople* affords to Travellers when they approach it, and how they are charm'd with the dazzling Appearance of its Outside: But their Expectations are miserably deceiv'd when they come within the Place; for the Houses are low, and built for the most Part of Wood; the Streets are extremely narrow and dirty, the Buildings jutting over in many Places, so that you may almost step cross from one to another. On this Account a Fire makes a dreadful Havock in *Constantinople*, and especially in the Suburb of *Galata*; a Disaster that frequently befalls them, either from the *Turks* smoaking in Bed, or the Villany of the Soldiers, who sometimes set the Town on fire for the sake of plundering and pilfering in the Confusion. * It is a common thing

* This is an old Practice of the *Turkish* Soldiers, as appears from *Busbequius*: “ Optanda
 “ certe Turcicis militibus (in-
 “ quit) sunt incendia; nam
 “ cum eorum operâ, nec fere

to hear of two or three thousand Houses being burnt at a Time, for they have found out no other Remedy to prevent the spreading of a Fire, but to pull down and blow up a great many Houses; notwithstanding which, the Conflagration oftentimes cannot be stopp'd, till it come to some open Place or Garden. Indeed, if nothing but the Houses were destroy'd, it would be no great Matter, for the rebuilding of them would cost but a Trifle, the Woods on the Coasts of the *Black Sea* supplying them with more Timber than they can possibly consume; but great Numbers of Families are utterly undone by the burning of their Merchandises. The foreign Merchants, however, have of late Years wisely provided against this Mischief, by building at *Galata* very strong Warehouses of Free-stone, standing by themselves, and having no more Windows than are absolutely necessary, the Shutters whereof, as well as the Doors, are cover'd with Plates of Iron, the better to withstand the Violence of the Flames.

ANOTHER great Scourge of *Constantinople* is the Plague, which almost every Year carries off vast Numbers of its Inhabitants. This Distemper perhaps would not have such terrible Effects, if the *Turks* made use of proper Means to prevent it, or to put a Stop to its Fury; but they, poor Creatures, imagining that God has immutably fix'd the Time and Manner of every Person's Death*, take very little Pains either to avoid or cure the Contagion. When the

“ nisi contiguarum ædium ruinâ,
 “ restinguantur, non modo quo-
 “ rum domus conflagrant bona
 “ rapiunt, verum & contigua-
 “ rum: Itaque illi ipsi sæpe ig-
 “ nem occulte subiciunt, ut
 “ furti occasio nascatur.” *Epist.*

p. 84.

* The Sentiments of the *Turks* about this Matter, and their Behaviour in Time of a

Pestilence, are beautifully express'd by the last-quoted Author. “ *Turcas à peste securos*
 “ (*says he*) sed non tutos præ-
 “ stat opinio, qua mortis tem-
 “ pus & genus uniuscujusque
 “ fronti à Deo inscriptum per-
 “ suasum habent: Si mori fa-
 “ tum sit, frustra declinari; sin
 “ contra, stulte metui. Itaque
 “ vestes & lintea, in quibus

Plague

Plague only kills five or six hundred in a Day, they are quite unconcerned about it ; and never begin their Processions till it daily sweeps away a thousand or twelve hundred People. Nay, so little apprehensive are they of Danger on these Occasions, that they buy and sell the Household-Goods, and even the Cloaths of the Infected, with the same Indifference as if they had died of Old-Age, or any ordinary Distemper.

NOTWITHSTANDING these frequent Calamities carry off such Numbers of the Inhabitants of *Constantinople*, yet the City is exceeding populous. We do not, indeed, meet with half so many People in the Streets, as we do in *London* or *Paris* ; for the *Turks* keep much within Doors, without concerning themselves about what passes abroad. Their Wives especially are for the most Part confin'd at home, the Slaves going to Market, and transacting other Business of the like Nature. The *Greek*, *Jewish*, and *Armenian* Women have more Liberty, but even they do not go abroad so often as ours in *England*. On this Account *Constantinople* appears less populous than it is in reality, for though the Streets are usually empty, the Houses are full of Inhabitants, who flock out in prodigious Swarms upon Days of rejoicing, and other publick Occasions. It is to be consider'd, that many things contribute to fill *Constantinople* with People, beyond other Cities in the *Turkish* Empire, or perhaps any in *Europe*. Great Numbers resort to it on account of Traffick ; others are drawn thither by the Hopes of rising at Court, where there are no Degrees of Nobility, and consequently a Man may flatter himself that his Money or Merit will pro-

“ peste ægri animam exhalarunt,
 “ etiamnum à mortifero sudore
 “ madentes contrectant, imo iis
 “ perfricant faciem. Si Deo,
 “ inquit, visum ut sic moriar,
 “ fieri necesse est ; sin minus,

“ obesse non poterit. Sic con-
 “ tagioni latus patefit aditus,
 “ totæque interdum familiæ ad
 “ unum emoriuntur.” *Epist.*
 p. 289.

cure him an Advancement. The Miseries that are suffer'd in the Provinces, where the Bashaws always exercise innumerable Cruelties and Oppressions, induce many to withdraw to the Seat of the Sovereign, where they expect to find Protection from Injuries, and an impartial Administration of Justice. And lastly, the surprizing Trade of Slaves, which is incessantly carrying on, and who are brought not only from all Parts of the Grand Signior's Dominions, but from the Territories of the neighbouring Powers, is an apparent and undeniable Source that continually supplies *Constantinople*, and swells the Number of its Inhabitants. It seems also to have been a Maxim with many of its Emperors, to take all Opportunities of bringing fresh Stocks of People into this City. *Glycas* relates, that *Constantine* the Great having conferr'd the Command of his Armies in *Persia* on the Senators that follow'd him, made them leave their Rings behind them, which he sent to their Wives at *Rome*, in order to engage them to follow the Fortune of their Husbands, and settle at *Constantinople*. When *Mahomet* the Second took *Anastria*, belonging to the *Genoese*, on the Coasts of the *Black Sea*, he sent away the greatest Part of its Inhabitants to this Capital, in the Year 1460: And in 1514, the Emperor *Selim* having made himself Master of *Tauris* in *Persia*, brought from thence all the Mechanicks. *Barbarossa* frequently transported hither the Inhabitants of those Islands he conquer'd in the *Archipelago*; and in 1537 he sent no less than sixteen Thousand Prisoners from *Corfu*. In a Word, the *Turks* in their Wars with the Christians, and particularly those of *Hungary*, have often carried away vast Shoals of both Sexes to the Metropolis of the *Ottoman* Empire.

THE Emperor *Constantine*, who design'd to make *Constantinople* as like *Rome* as possible, could not have pitch'd upon a better Spot of Ground for Eminences. There is scarce a Street in the whole City that is level
from

from one End to the other; we are continually going up-hill or down-hill, which makes it tiresome walking on foot, and accordingly Persons of Distinction usually go on Horseback. But the Unevenness of the Streets is an Inconvenience a Stranger would not mind, if he could pass them without Interruption, which is seldom the Case; for the *Levanti's*, a rascally Sort of Soldiers belonging to the Gallies, frequently insult People with their Cutlasses in their Hands, and commit great Disorders. Some Years ago, however, the Caimacan, or Governor of the City, at the Solicitation of the Christian Ambassadors, gave Strangers a Permission to defend themselves against these Villains; which has been a means of giving a considerable Check to their Insolence, for they are not so daring since they have often met with a vigorous Opposition. The Sight of a drawn Sword or a Pistol generally cools their Courage, and makes them sheer off: But if a Foreigner has a *Janizary* or two along with him, as we always took care to have, he is in no great Danger of being insulted.

It is now time to give some Account of the Suburbs of *Constantinople*, by which I understand the several Towns or Villages call'd *Galata*, *Cassunpacha*, *Pera*, and *Topana*, situated on the Northern Side of the Harbour. We usually cross'd the Water from our Lodgings at *Galata* to the City, and went home the same Way, being a cheap and expeditious Passage: But one fine Day, having an Inclination for walking, we return'd by Land, fetching a Compass round the Port, and crossing the River which discharges itself into it, as already mention'd. The first thing observable in the Way is the *Ocmeidan* or Field of Arrows, a spacious Place where the *Turks* exercise themselves in Archery, and whither they go in Procession, upon the breaking out of a War, to implore the Blessing of Heaven upon their Arms; and sometimes to deprecate the Wrath of God, when the Plague rages in

a vio-

a violent Manner. From hence we proceed to *Cassunpacha*, where, by the Water-side, is the Arsenal, call'd *Ters-bana*, from the *Persian* Word *Ters* Ships, and *Hana* a Place to build in. Here the Grand Signior's Ships and Gallies are built, the Place containing no less than a hundred and twenty Docks arched over-head, besides a great many Work-houses, and others fill'd with naval Stores, all kept under very good Oeconomy. Every thing here is subject to the Captain-Bashaw, or High-Admiral: who resides in the Arsenal, as well as several of the chief Sea-Officers, and has the Command of all the Workmen and Marines. Few Christians are to be seen in this Place, except the poor Slaves in the *Bagno*, which is one of the saddest Prisons in the World. It has three Chapels; one for such Christians as are of the *Greek* Communion, and two for those of the *Latin*; of which last, one belongs to the *French*, the other to the *Venetians* and *Italians* in general, and also to the *Poles* and *Germans*. Here the *Romish* Missionaries receive Confessions, say Mass, administer the Sacraments, and exercise all their ecclesiastical Functions without any Restraint, paying a small Acknowledgment to the Commandant of the *Bagno*, whose Place is in the Gift of the Captain-Bashaw, who is almost absolute in his Office, being accountable to none but the Grand Signior himself; for which Reason it is esteem'd one of the best Posts in the Empire.

LEAVING *Cassunpacha*, we cross some Burying-Grounds to go to *Galata**, the handsomest Suburb

* When *Justinian* repair'd this Suburb, he gave it the Name of *Justiniana*; but how it came to be call'd *Galata* some time after that Emperor's Death, is not certainly known. *Tzetzes* derives the Name from the *Galates* or *Gauls*, who cross'd

the Port about this Place: And *Codinus* makes it come from a *Gaul*, or *Galate*, as the *Greeks* pronounce it, who settled himself on this Side of the Harbour. But the *Greeks* of *Constantinople* have a kind of Tradition, that the Word comes from *Gala*,
of

of *Constantinople*, and anciently its thirteenth Region. This Suburb stands over-against the Seraglio, and forms the Entrance of the Port Northerly, from whence a Boom or Chain may be laid to the opposite Shore, as was done so long ago as the Siege of *Byzantium* by the Emperor *Severus*. *Theophanes* tells us, that *Leo Isaurius* left the Port open when the *Saracens* came before the Place to besiege it, which made them give over their Design, being afraid they should be shut in with the Chain after they had enter'd the Harbour. *Michael the Stammerer*, on the contrary, made use of it against his Enemies: And *Constantine Paleologus*, the last *Greek* Emperor, oppos'd this Chain to the Fleet of *Mahomet* the Second, who durst not so much as attempt to break it. He perform'd, however, something more extraordinary, and what is almost incredible; for by his Orders sixty or seventy Ships were drawn out of the *Bosphorus* over the Hill on which *Pera* stands*, and from thence launch'd into the Port fill'd with Artillery, to the great Terror and Astonishment of the Besieged.

GALATA is a pretty large Town, and the private Houses are better built than those of *Constantinople*; but the Streets, like those of the City, are narrow; and the whole is extremely populous. It is inhabited for the most part by *Greeks*, *Latins*, *Armenians*, and *Jews*; who are not under the same Restraints here as they are on the other Side of the Water, but have the free Exercise of their Religion, and enjoy a Degree of Liberty not to be found elsewhere throughout the *Ottoman* Empire. Here Taverns are tolerated, where

which in their Language signifies Milk, the Milk-Women formerly residing in this Part of the Town.

* *Leunclavius*, an Historian of good Credit, has recorded this surprizing Undertaking, whose

Words are these: *Hinc juxta Galatam, ultra collem quendam montem similem, transporantur quinquaginta vel sexaginta naues in Iuceo curavit, explicavit, ut si a mari progressentur* Hist. Manich. p. 574.

Wine is drank with all imaginable Freedom; and even the *Turks* themselves will now and then resort hither to take a chearful Glass. The Fish-Market of *Galata* far surpasses that on the opposite Side of the Port going to *St. Sophia*, and is well worth a Stranger's Observation, being a long Street with Shops or Stalls on each Hand, furnish'd with a vast Variety of the finest Fish in the World.

THIS Suburb is divided into three Quarters; the first of which, call'd *Hafapcapi*, begins about *Cassunpacha*, and ends at the Mosque of the *Arabs*; the second, reaching from thence as far as the Custom-house, is call'd *Galata of the Customs*; and the third is nam'd *Caracui*, which terminates at *Topana*. The Mosque of the *Arabs* was anciently a Christian Church, having been taken from the *Dominicans*, as a Forfeiture, about a hundred and forty Years ago. The *Turks* have made no Alteration as to the Outside of this Edifice; the *Gothic* Windows, and the Inscriptions on the Gates, are still remaining; and the old square Tower, or Steeple, serves them for a Minaret. But these Religious have another Church in *Galata*, dedicated to *St. Peter*, of which they have been above three hundred Years in peaceable Possession. The *French Capuchins* have had there, for at least a Century, a Church call'd *St. George*; and the *Latins* have also another Church dedicated to *St. Benedict*, which in the Time of the *Genoese* belong'd to the *Benedictines*, but was since given to the *Jesuits*. The *Cordeliers* were settled at *Galata* for four hundred Years, but their Church is converted to a Mosque, call'd by the *Franks* the Mosque of *St. Francis*. This Church was lost merely by the Fault of the *Italian Monks*, who liv'd a most irregular Life, and sold Wine and Brandy by Retail, which gave great Offence to the *Mahometans*; insomuch that they inserted in the Letters Patent relating to its Foundation, *That they had converted a Place of Scandal and Infamy into a House of God.*

God. The *Greeks* have three Churches in the Quarter of *Caracui*, and the *Armenians* one by the Name of *St. Gregory*.

GALATA is surrounded by pretty good Walls, flank'd with old Towers, which have been demolish'd and rebuilt at different Times. *Michael Paleologus* having made himself Master of *Constantinople*, and obliged *Baldwin* the Second, the last *French* Emperor, to retire, gave this Place to the *Genoese*, with whom he had made an Alliance, after having dismantled it and render'd it defenceless. The Donation was made on the following Terms, *viz.* That when their *Podesta* arriv'd, he should do Homage to the Emperor by kneeling at the Door and in the Middle of the Audience-Chamber, before he presumed to kiss his Hands or Feet; and the same Formality was to be observed by the *Genoese* Nobility, whenever they were admitted into his Presence. The Ships of that Republick were likewise to pay the same Honours to the Emperor, as were accustom'd to be done by those of the *Greeks* when they enter'd the Harbour. Notwithstanding these advantageous Conditions, and so easy to be complied with, the *Genoese* were not long before they quarrell'd with the new Emperor. Under *Andronicus* the elder, who succeeded *Michael*, they were smartly attack'd by the *Venetians*, which obliged them to fortify themselves with good Ditches, and build Houses like so many little Redoubts; but they had the Mortification to see them pull'd down by order of *Andronicus* the younger. In short, during the Troubles of the Empire they so well fortified *Galata* under *John Paleologus* and *Cantacuzenus*, that it was look'd upon as a Citadel dangerous to *Constantinople* itself. The *Genoese* defended this Suburb well against the *Turks*; but being at last overpower'd, their *Podesta* deliver'd up the Keys of it to *Mahomet* the Second,

the same Day that the City was taken. Some Coats of Arms, and Inscriptions relating to the *Genoese*, are still to be seen on the Tower of *Galata*, but most of them are much injur'd and defaced.

FROM *Galata* we go up to *Pera*, which may be deem'd its Suburb, is better built than any about *Constantinople*, and inhabited chiefly by Persons of Condition. *Pera* signifies *beyond*, and was applied by the *Greeks* of the City to all the Buildings on the North Side of the Harbour; whence the Boats whercin they cross the Water are by them call'd *Perramidia*, and *Permes* by the *Franks*. In this Suburb the Christian Ambassadors have their Residence, except those of the Emperor, *Poland*, and the Republick of *Ragusa*, who are permitted, exclusive of all others, to have Houses within the Walls of *Constantinople*. Many foreign Merchants also live here, and have Warehouses as well as at *Galata*. There is likewise a Seraglio in *Pera*, where they formerly brought up the *Children of the Tribute*, that is, such as have been chosen by the Grand Signior's Officers from among the *Greeks*, to serve about his Highness's Person after they are made *Mahometans*, and have receiv'd all necessary Instructions: But this Custom being discontinued, the Seraglio is not kept in Repair, but is running to Decay. The Situation of *Pera* is perfectly delightful, being on a Hill, from whence we have a fine View of the *Asiatic* Coast, the Grand Signior's Seraglio, and great Part of *Constantinople*.

THERE is a great Descent from this Place to *Topana*, another Suburb, somewhat less than either of the former, situated just at the Entrance of the *Bosphorus*, where People usually take Boat who have a mind to divert themselves upon the Water. The Foundery for their Artillery, which is call'd *Topana*, has given its Name to the whole Quarter. It is
said

said the *Turks* cast excellent Cannon*, using good Metal, and observing a just Proportion; but they are as plain as possible, without any manner of Ornament. Here is also a fine Seraglio, built by *Mezemorto*, who was Captain-Bashaw about the Beginning of this Century, and several other handsome Buildings. In a word, the Houses of *Galata*, *Pera*, and *Topana*, rising gradually from the Water-Side to the Tops of considerable Hills, form a kind of Amphitheatre, from whence we have Variety of delightful Prospects.

AFTER we had taken a thorough Survey of *Constantinople*, we began to make Excursions into the adjacent Country. One Day we took a Ride to a Place call'd *Belgrade* from its Beauty and Pleasantness, about fourteen Miles North from *Galata*. It is almost surrounded with Woods, well stored with several Sorts of Game, and the Air is commonly serene and healthful. Hither the foreign Ambassadors, rich Merchants, and other People of Fashion, retire from the City in the Summer to enjoy the refreshing Breezes, or to hunt at the proper Seasons of the Year. The Country abounds with delightful Springs and Rivulets, which are collected with great Care and Expence into several large Cisterns or Reservoirs, and from thence convey'd by Aqueducts to *Constantinople*. Some of these Aqueducts we observ'd in our Way to *Belgrade*, as well as in our Return to *Constantinople*; and especially, about six Miles from the City, which reaches from Hill to Hill across a Valley at least half a Mile over. It consists of two Ranges of Arches one above

* Some Travellers tell us strange Stories of the monstrous Size of the *Turkish* Artillery. Sir *George Wheeler* says, that he saw, upon a Platform towards the *Bosphorus*, Cannons of such a vast Bore, that they were ca-

pable of throwing Stones near ten Foot in Diameter. I suppose he means Mortars, and perhaps instead of Diameter we should read Circumference, which even then would be surprizing enough.

another, being near thirty Yards high in the deepest Part of the Valley. To the East of this we saw another that has three Ranges of Arches; and to the North another that joins two Hills together, over a narrow but deep Valley. This last has no more than four Arches, but they appear to be fifteen or sixteen Yards wide, for we did not go near enough to measure them exactly. The Care of these Waters, and the cleansing the Channels of the Aqueducts, is imposed upon the neighbouring Villages, for which Service they are exempted from all other Taxes. Most of the Aqueducts were built by the later *Roman* and *Greek* Emperors; but by Length of Time, and being neglected during the Troubles of the Empire, they ran to decay, and were render'd useless. However, they were repair'd again at a vast Expence by Sultan *Solyman*, who for this, and the stately Mosque he built in the City, was not undeservedly call'd *the Magnificent*. These Waters being thus brought to *Constantinople*, are there discharged into large Reservoirs, and thence dispersed by Pipes to the several Quarters of the City.

ANOTHER Time we cross'd over the *Bosphorus* to see *Scutari*, and in our Passage paid a Visit to the *Maiden Tower*, which is built upon a Rock about two hundred Yards from the *Asiatic* Shore. The *Franks* call it the *Tower of Leander*, for what Reason I could not learn, since the Amours of *Hero* and *Leander* were carried on at the Canal of the *Dardanelles*, and not at the *Thracian Bosphorus*. It is remarkable, that though the Rock on which this Tower is built be not much above thirty Yards in Circumference, and surrounded by the Sea, it has a Spring of fresh Water. The Tower is square, and has some Pieces of Artillery in it; but instead of a Garrison there is only a Keeper, who picks up a few Pence from People that go thither for Curiosity or Diversion. It was built by the Emperor

peror *Manuel*, who is also supposed to have erected a Wall in the Sea from the Tower to the Coast of *Asia*; for History makes mention of such a Wall, which is said to have been demolish'd by the *Turks*, in order to employ the Stones in other Structures. *Scutari* is not far distant from this Rock, being situated opposite to the Haven of *Constantinople*, and is look'd upon by some as a Suburb to that City. It was formerly burnt by the *Persians*, but is at present a large Town, beautified with a Royal Mosque, and is the principal Rendezvous of the Merchants and Caravans that come from *Persia* and *Armenia* to traffick at *Constantinople*. Anciently the Port of *Scutari* serv'd as a Retreat for the Gallies of *Chalcedon*; and it was on account of its Situation that the *Persians*, aiming at the Conquest of *Greece*, made choice of it, not only for a Place of Arms, but as a Treasury or Bank, for keeping the Money levied by way of Tribute from the Towns of *Asia*. Hence it is said to have obtain'd the Name of *Chrysopolis*, or *Golden City*; though, according to others, it had a Name full as honourable before, being call'd *Uranopolis*, or the *heavenly City*. *Xenophon* tells us, that this Town was wall'd it by the *Athenians*; and yet in the Time of *Augustus* it made no great Figure, since *Strabo* calls it but a Village. On the Cape of *Scutari* the Grand Signior has a fine Palace, with Gardens of a vast Extent, whither he frequently retires from the City. Near this Cape the Fleet of *Philip* of *Macedon*, who was besieging *Byzantium*, was beaten by the *Athenian* General *Chares*, whose Wife *Damalis* was buried there, and had an Altar and a Statue erected in honour of her by the *Byzantines*, as an Acknowledgment of the Services done them by her Husband; though most Historians represent this General as destitute both of Valour and military Knowledge. Anciently the Cape of *Scutari* was call'd the *Ox Cape*, or the *Ox Passage*; from whence it is plain, that Place

ought to be consider'd as the Beginning of the *Bosphorus*. *

HAVING pass'd through a very large Burying-Ground, and ascended a Hill to the Southwards, we had a fine View of *Constantinople*, *Galata*, the *Propontis*, and the *Bosphorus*; and hard by the Grand Signior's Seraglio we took Water again, and proceeded to *Chalcedon*. This Place, once a famous City, and memorable for the General Council held here in the Year 451, is now a beggarly obscure Town, though it contains several hundred Houses. The *Turks* call it *Cadi-cui*, or the *Judges Town*, but the *Greeks* give it its ancient Name. Several Travellers have here sought for the Church, or at least its Ruins, wherein the aforesaid Council was held, and have taken the present parochial Church of the *Greeks* for that Edifice; but this is too small to contain such an Assembly, nor does its Situation answer to the Account given us of it by *Evagrius*. Besides, the Marquis *de Nointel*, formerly Ambassador of *France* to the *Porte*, whom we have had occasion to speak of already, asserts, that the Re-

* The Word *Bosphorus*, or *Bosporus*, is *Greek*, signifying a narrow Sea, which it is supposed a Bullock may swim over. Why it was first given to this Streight of *Constantinople*, Authors are not very well agreed. *Nymphius* tells us, on the Authority of *Accarion*, that the *Phrygians*, desiring to pass the *Thracian* Streight, built a Vessel, on whose Prow was the Figure of a Bullock. *Dionysus*, *Val. Flaccus*, *Callimachus*, *Apollodorus*, and others, say, that *Io* being transform'd into a Cow by *Juno*, swam over this Channel, which hence was call'd *Bosphorus*. *Arrian* says, that the *Phrygians* were enjoin'd by the Oracle to follow

the Rout that a Bullock should mark out to them; and that, upon stirring one up, it jump'd into the Sea we are speaking of, and swam over to *Europe*. Others relate, that an Ox, tormented by a Gad-Fly, threw itself in, and got safe to the opposite Shore; and others, that anciently the Inhabitants of these Coasts, when they had a Mind to pass this Streight, join'd little Boats together, and had them drawn over by Bullocks. — The Name is chiefly applied to the narrow Channel between the *Euxine* and the *Propontis*, and to another by which the *Black-Sea* has a Communication with the *Palus Mæotis*.

mains of the Church in question, *viz.* that of *St. Euphemia*, are a Mile from the present Town of *Chalcedon*, where he met with an Inscription mentioning the said Council.

THERE are scarce any Ruins of the ancient City to be seen at present, for when the Emperor *Valens* had caused the Walls of *Chalcedon* to be levell'd with the Ground, to punish the Inhabitants for siding with *Procopius*, he made use of the Materials to build one of the fine Aqueducts abovemention'd, usually call'd the *Valentinian* Aqueduct: And when *Solyman* the Second repair'd that Structure, and erected the stately Mosque call'd the *Solymania*, he scarce used any thing but the Ruins of *Chalcedon*. We find, indeed, some old sepulchral Monuments, but the Inscriptions are entirely defaced; nor could we discover that which our Countryman Sir *George Wheeler* copied from the Wall of a private House, signifying that *Evante*, the Son of *Antipater*, having made a prosperous Voyage to the Mouth of the *Euxine* Sea, had erected a Statue to *Jupiter*, and made Offerings to that Deity, as an Acknowledgment for his Preservation.

THE Founders of *Chalcedon* were reckon'd blind, and it is certain they were very injudicious, to make choice of such a Situation for building that City, since they were forced to make two artificial Ports, whereas the Harbour of *Constantinople* is by Nature one of the finest in the World. But *Constantine the Great*, if we believe *Cadrenus*, had been guilty of the like Oversight, if a surprizing Prodigy had not directed him better; for he tells us, that the *Persians* having destroy'd *Chalcedon*, that Emperor order'd it to be rebuilt; but that, as they were going to work upon it, several Eagles took the Stones from the Workmen and carried them in their Talons to *Byzantium*. This Miracle, it seems, being often repeated, was interpreted by one of *Constantine's* chief Ministers, as if it was the Will of Heaven, that he should build a Church at

Byzantium

Byzantium in honour of the Virgin, and there fix the Seat of his Empire.

THE Coast of *Chalcedon*, as well as that of *Constantinople*, abounds with Fish; and its is worth observing, that *Strabo* and *Pliny* were very much mistaken, to tell us that the *Pelamides*, or young Tunnies, were so afraid of the white Rocks conceal'd under Water near this Shore, that they always turn'd away to the opposite Coast of *Byzantium*. On the contrary, the Tunny-Fish of *Chalcedon* were in such Esteem among the Ancients, that *Varro*, quoted by *Aulus Gellius*, ranks them among the Delicacies of the Table. In a word, great Shoals of them are continually taken on this Coast, the Town being full of Nets and Fishermen.

Now I am upon this Subject, give me Leave to observe how plentifully the Port of *Constantinople* is supplied with excellent Fish; in which respect it exceeds *Marseilles*, *Venice*, or any City that has occur'd to my Observation. Vast Quantities come from the *Black Sea* as well as that of *Marmora*; nor do they only swim in surprizing Numbers through the *Bosphorus*, but also into the Harbour itself, insomuch that twenty Fishing Boats have been laden with one Net; and so incredibly numerous are they, that you may sometimes stand upon the Shore, and take them with your Hands out of the Water. In the Spring, when they swim up into the *Black Sea*, they are so thick that you may kill them with Stones; and the very Women catch great Numbers with Osier-Baskets tied to Ropes, and let down from their Windows. Those of the Tunny Kind especially* the Fishermen take in such large Quantities, that they not only sup-

* The Port of *Byzantium* has always abounded with this Sort of Fish, which is the Reason we see them frequently represented on the Medals of that City, with

the Heads of the Emperors *Caligula*, *Claudius*, *Caracella*, *Geta*, *Gordianus*, and the Empresses *Sabina*, *Lucilia*, *Crispina*, and several others.

ply *Constantinople*, but the neighbouring Parts of *Europe* and *Asia*. Dolphins often appear here in Swarms, which have Teeth like a Saw, and are sometimes fish'd for, though they are not reckon'd very agreeable Food, Sword-Fish are also taken in the *Bosphorus*, which are generally large, and their Flesh is esteem'd equal to that of a Sturgeon. But not to enumerate all the Kinds of Fish this City is furnish'd with, Turbots are reckon'd amongst the most delicious; and as for Oysters and other Shell-Fish, of which vast Multitudes are brought to Market at the proper Seasons, they are chiefly consumed by the *Greeks*, who during their Fast abstain from all Sorts of Fish that have Blood in them; but Shell-Fish the *Turks* do not much regard. The Fishery of the *Bosphorus* would certainly turn to better Account, if the *Turks* were wise enough to improve the Advantages that Nature has thrown in their Way; but they neglect it, leaving it for the most Part to the poor *Greeks*, many of whom by this Means get a comfortable Livelihood.*

HERE it may be expected, that I should give a particular Description of this famous Streight, at the Entrance whereof *Constantinople* is seated; but having twice or thrice in vain attempted to take a Survey of it from one End to the other, being hinder'd by strong Gales from the North, I shall only give a short Account of it from Travellers that have gone

* To this Account let me add the following of *Busbequius*, as agreeing very well one with the other. Speaking of the Sea about *Constantinople*, he says, "Mare piscibus omni ex parte refertissimum, modo demittentibus se ex Mæotide Pontoque per Bosphorum & Propontidem in mare Ægeum Mediterraneumque, modo ex illo subeuntibus in ipsum Pon-

tum, sicuti natura fert Piscium, tantis agminibus tamque densis, ut interdum etiam manibus capiantur. Itaque frequentissima est scombrorum, pelamydum, capitonum, synodontum, xiphiorum iis locis piscatio, in qua se præcipue exercent Græci, magis quidem quam Turcæ." *Epist.*

p. 53.

before me, and particularly from M. *Tournefort*, who has consider'd it with great Exactness. The Channel of the *Black Sea*, or the *Bosphorus of Thrace*, begins properly at the Point of the Seraglio of *Constantinople*, and ends towards the Column of *Pompey*. Several ancient Historians, quoted by *Stephanus Byzantinus*, make it an hundred and twenty Stadia in Length, or fifteen Miles; but then they place the Beginning of it between *Byzantium* and *Chalcedon*, and the End at the Temple of *Jupiter*, where the New Castle of *Asia* stands at present. This Account of the Ancients, however, agrees pretty well with the Computation of the Moderns, who reckon the whole Length of the Streight to be sixteen Miles and a half. Over-against the Castle of *Asia* is another on the *European* Side, near which stood formerly the Temple of *Serapis*, mention'd by *Polybius*. The Breadth of the Channel at these Castles is a Mile; and a Mile and a half, or two Miles, in some other Places. The narrowest Part of all is at the Old Castles, where it is not above eight hundred Paces broad; nor is it much broader at the Village of *Courichisme*, but from thence it widens for a Mile and a half, as far as the Point of the Seraglio. Thus the Waters of the *Black Sea* enter with sufficient Swiftmess into the Channel at the New Castles, and have free Room to extend themselves in the Gulphs of *Saraia* and *Tharabia*; from whence they wind towards the Kiosk of Sultan *Solyman*, where they are forced to turn towards the South, but without any visible Augmentation of their Motion, except between the Old Castles, occasion'd by the Narrowness of the Channel.

WHEN the North Winds blows, the Rapidity of the Water between the two Castles is so great, that no Vessel can stop itself, or get back again, without a Wind contrary to the Current. But independently

pendently of the Winds, there are some very particular Currents in this Canal; the most apparent whereof is that which runs all along it from the Mouth of the *Black Sea* to the *Sea of Marmora*, the *Propontis* of the Ancients. Before this Current leaves the Canal, Part of it beats against the Point of the Seraglio, and flows into the Port of *Constantinople*; and, following the Western Windings, runs into the Point of the Harbour which goes by the Name of the *Fresh Waters*; the rest discharges itself into the *Sea of Marmora* between the Seraglio and *Chalcedon*.

It has been observ'd, that the two little Rivers, falling into the Harbour of *Constantinople*, from a Current there from the North-West to the East, which sweeping, as it were, the Coasts of *Galata* and *Topana*, proceeds up one Side of the Canal for a considerable Way, opposite to the great Current; by favour of which Boats sometimes go up one Part of the *Bosphorus*, while others go down by keeping in the principal Stream. And it has also been taken notice of, that the Waters of the great Current, that strike against Cape *Scutari*, are reflected back towards the North; and that another Stream ascends again along the Coast of *Chalcedon*.

THIS Diversity of Currents, indeed, has nothing in it very extraordinary; for it is easy to convince, that a Cape, or Point of Land jutting outwards, must beat back the Waters that run against it, in a certain Line; but it is hard to account for another hidden Stream, or *under Current*, which flows under the *upper Current*, or principal Stream of the Channel. It is therefore to be observ'd, that the Waters which possess the Surface of this Streight, to a certain Depth, run from the Castles to the Seraglio; which is incontestable: And it is also certain, that Part of the Waters of the Channel move underneath

derneath in a contrary Direction; that is, go backwards up to the Castles.

THIS Observation is probably very ancient, the *Bosphorus* having in all Times been famous for Fishing: And *Procopius* of *Cesarea*, who liv'd in the sixth Century, informs us, that the Fishermen took notice, that their Nets, instead of sinking perpendicularly to the Bottom of the Channel, were dragg'd from the North towards the South till they came to a certain Depth; while the other Part of the same Nets, which descended below that Depth, were bent from South to North. According to the Remarks of the Fishermen, the same Author tells us, these two opposite Currents were very perceptible in that Part of the *Bosphorus* which is call'd the *Abyss*. Perhaps that Gulph may be form'd by some hollow Rock, the Concavity looking towards the Castles; for on this Supposition, the Waters near the Bottom, shocking violently against the Rock, must by that means take a Determination contrary to what they had before, and flow in a Line opposite to the upper Current. This is *M. Tournefort's* Conjecture, which he only proposes in order to excite the Learned to search into the true Cause of so extraordinary a Phænomenon.

NEITHER is it easy to assign a Reason, why the *Black Sea*, which receives such a prodigious Quantity of Water, should not continually grow larger, since so little is discharged by the *Bosphorus*. That Sea, whose Extent is very large, besides the *Palus Mæotis* which is not inconsiderable, receives more Rivers than the *Mediterranean*. It is well known, that the greatest Collections of Water in *Europe* fall into the *Black Sea* by means of the *Danube*, into which run the Rivers of *Suabia*, *Bavaria*, *Austria*, *Hungary*, *Moravia*, *Carintia*, *Croatia*, *Bosnia*, *Servia*, *Transylvania*, and *Walachia*. Those of *Little Russia* and *Podolia* run in-

to the same Sea by means of the *Niester*; and those of the Southern and Eastern Parts of *Poland*, of North *Muscovy*, and of the Country of the *Cossacks*, come into it by the *Nieper* or *Boristhenes*. The Rivers *Tanaïs* and *Copa* likewise make their way into the *Euxine* by the *Cimmerian Bosphorus*; and the Rivers of *Asia Minor*, whose Course is to the North, all help to fill this great Receptacle. And yet the Streight of *Constantinople*, the only visible Outlet of this Sea, is not equal to any of the Rivers above mention'd. As therefore it is certain that the *Black Sea* does not increase, which it would indisputably do if its Discharge was not answerable to the Quantity of Water it receives, we must conclude that it empties itself by subterraneous Passages, which perhaps may flow through *Asia* and *Europe*.

SUPPOSING the *Black Sea* to have been a mere Lake without any Discharge, form'd by the Concourse of so many Rivers, it could not possibly find an Outlet, according to the Conformation of the Place, any otherwise than by the *Thracian Bosphorus*. There was only this Corner where it could work away the Earth without Opposition, between the Light-house of *Europe* and that of *Asia*. According to this Hypothesis, the Waters first made themselves a Passage in a strait Line between the two Rocks where the New Castles now stand, and soften'd the Ground of the first Elbow, by which the Gulphs of *Saraia* and *Tharabia* were form'd. Here they were compell'd to remain some Time in a Bason edged with very high Rocks; but their natural Disposition afterwards made them descend to the Pavilion of *Solyman*; and from thence their Course being alter'd by the Opposition of new Rocks, they form'd the second Elbow of the Canal, the Earth whereof gave way to the South. Thus by Degrees they wash'd away the Earth as far as the Point of the *Seraglio*, which is a solid Rock at Bottom; and from
thence

thence broke thro' into the Sea of *Marmora*.

IN this manner, if we may judge by Appearances, happen'd the great Inundation spoken of by *Diodorus Siculus*, one of the most faithful Historians of Antiquity. That Author informs us, that the People of *Samothracia*, a considerable Island situated to the Left of the Entrance of the *Dardanelles*, perceiv'd the Irruption of the *Euxine* Sea into the *Propontis*, which drown'd Part of the Cities on the Coast of *Asia*, and reach'd the Tops of the highest Mountains of the Islands, changing the Face of the whole Country. The Islanders had the Tradition of this among them in the Time of our Historian, which seems to confirm the above Conjectures, and put the Matter beyond all Dispute; convincing us at the same Time, that the Passage of the *Propontis* into the *Mediterranean* was wrought by the same Mechanism as that of the *Euxine* into the *Propontis*.

THE Overflowing of the *Euxine* and the *Propontis* must have occasion'd vast Alterations in the Islands of the *Ægean* Sea, and more especially those which lay in a Right Line from the Canal of the *Dardanelles*, since that of *Samothrace* suffer'd so greatly by the Inundation. Considering what violent Work the Waters made in the *Archipelago*, it need not be thought strange that the Historians and Poets should give out, that several Islands sunk to the Bottom, and new ones sprung up in their Room. It was then perhaps that the famous *Delos* appear'd for the first time, the Name signifying *manifest*, which might be given it by the Inhabitants of the neighbouring Islands upon its sudden emerging. Many Colonies must needs have been settled after such a Devastation, though History affords very little of Certainty relating to these Revolutions.

THERE is but one Circumstance that seems to favour an Hypothesis which some have advanced, that
the

the Ocean by its Impetuosity first made way through the Streights of *Gibraltar* into that vast Space now fill'd with the Waters of the *Mediterranean*; and, still penetrating more Northerly, produced the *Propontis*, the *Black Sea*, and the *Palus Mæotus*: I say there is but one Circumstance that can give the least Weight to such an unreasonable Opinion, which is, the Salt-ness of all these Seas in general. At first View, indeed, it seems impossible to account how those large Lakes we are speaking of, form'd by nothing but the Accession of fresh-water Rivers, should be endued with a brackish Quality: But not to mention the Communication of the Ocean with the *Mediterranean*, it is certain, that the Water of the *Black Sea* is far less briny than that of others; and what it has of that Taste may be attributed to the Land all round it being full of fossil Salt, with which it is continually impregnated. For the same Reason the *Caspian Sea* is as salt as others, though it has no visible Outlet, and receives nothing but fresh Water continually.

It was the Opinion of *Polybius*, which some modern Writers seem to have adopted, that the *Euxine Sea* would one Day become a Lake or Morass, supposing that the Mud and Sand carried into it by the Rivers must by Degrees choak up the Entrance of the *Bosphorus*. But this Philosophy has no just Foundation; for though a Bar may be form'd at the Mouth of a River, whose Waters are beaten back by the Tides or Surges of the Sea, yet nothing of that Nature can happen in this Canal, which is an evacuating Passage, receiving the Waters of the *Black Sea* without Opposition, which being contracted into a narrow Compass acquire a Velocity capable of sweeping away any thing that might resist their Progress; and as for Tides in this Streight, there are none perceptible.

As rapid as the *Bosphorus* is, it is sometimes frozen over; and *Zonaras* writes, that in the Reign of

Constantine Copronymus there happen'd so severe a Winter, that not only People but Wheel-Carriages went upon the Ice from *Constantinople* to *Scutari*. In the Year 401, the *Black Sea* was frozen for twenty Days; and when the Weather broke, such Mountains of Ice pass'd by *Constantinople*, as very much frighten'd the Inhabitants. But these severe Seasons happen but seldom; in general the Weather is temperate, and in Summer-time especially both Sides of the *Bosphorus* afford a delightful Prospect. To a Person in a Boat the Scene changes every Moment, presenting to his Sight a vast Variety of Objects, as Villages, Pleasure-Houses, Woods, Hills, and Gardens, forming the most agreeable Landscapes imaginable.

THE old Castle of *Asia* being situated on the narrowest Part of the *Bosphorus*, makes it highly probable it was thereabouts that *Darius*, the Father of *Xerxes*, pass'd his Army into *Europe* in his Expedition against the *Scythians*. The laying the Bridge across was committed to *Mandrocles*, a skilful Engineer of *Samos*, who caused a Seat or Throne to be cut in a Rock, for *Darius* to sit and see the Troops march over. His Land-Army consisted of seven hundred thousand Men, and his Fleet of six hundred Ships, chiefly mann'd with *Ionians* and other *Grecian* Nations, that dwelt upon the Sea-Coasts of *Asia-Minor* and the *Hellepont*. This Fleet was order'd to join him at the *Danube*, to which River he made his way by the Conquest of all *Thrace*, and pass'd it in quest of the *Scythians*, who fled before him, designing to ruin his Army without coming to a Battle. This was excellent Policy in the *Scythians*, and succeeded according to their Desire; for having by this means drawn the *Persian* Army into a vast, uncultivated, and barren Country, in which there was no Water, it was reduced to so deplorable a Condition, that *Darius* found himself under an absolute Necessity of

of quitting his imprudent Enterprize; undertaken against a brave and innocent People*.

* All the Nations that went under the Name of *Scythians* had not so amiable a Character; but some of them were so remarkable for the Innocence of their Manners, that ancient Authors have given them magnificent Encomiums. One of them I cannot forbear transcribing from

a beautiful Ode of *Horace*, wherein he inveighs against the Luxury and Irregularities of the Age he lived in. After he has told us, that Peace of Mind is not to be procured by immense Riches or sumptuous Buildings; he adds:

*Campestres melius Scythæ,
Quorum plaustra vagas rite trahunt domos,
Vivunt, & rigidi Getæ;
Immetata quibus jugera liberas
Fruges & Cererem ferunt;
Nec cultura placet longior annuâ,
Defunctumque laboribus
Æquali recreant forte vicarius.
Illic matre carentibus
Privignis mulier temperat innocens;
Nec dotata regit virum
Conjux, nec nitida fudit adultero.
Dos est magna parentium
Virtus, & metuens alterius viri
Certo fœdere castitas:
Et peccare nefas, aut pretium est mori.*

Lib. III. Od. 24.

Happier the wandering *Scythians* live,
Who all their House in one small Waggon drive;
Where no unequal Bounds
Do parcel out the Land in private Grounds,
But Corn grows freely for the common Good;
And when one Year their Fields they've plow'd,
They sit at Ease, whilst others toil,
And equal Pains manure the publick Soil.
There all the Cups, that Step-dames Hands present
To unsuspecting Heirs, are innocent.
No Wife confiding on her Dow'r,
Or rich Gallant, usurps her Husband's Pow'r;
None there a lawless Sway pretends:
Her Portion is the Virtue of her Friends,
And cautious Modesty
That closer draws the Marriage-Tie:
They fear to sin, or sinning doom'd to die.

CREECH.

SOMEWHAT higher up the *Bosphorus* stands the Kiosk or Pavilion of Sultan *Solyman*, which has nothing in it extraordinary, but is open on all Sides, with a Fountain in the Middle, and a large flat Roof, after the Manner of the *Levant*, where they consult Coolness rather than Magnificence. Going from hence towards the New-Castles, we meet with *Beicos* or *Be-coussi*, the *Wallnut-Tree Village*. The fine Stream that flows through it, and its advantageous Port, gives some Ground to suspect that this is the Place where *Amycus*, King of the *Bebrycians* or *Bithynians*, kept his Court. This Prince was a great Wrestler and Boxer, is said to have been of a gigantic Stature, and to have decoy'd Strangers into the Woods and kill'd them. When the *Argonauts* appear'd upon his Coast, he made an open Challenge to the boldest of them, according to his usual Custom; which *Pollux* accepted, and, taking with him his Companions for fear of Treachery, engaged and slew this mighty Champion. That Part of *Beicos* which lies along the Coast is still call'd *Amya*, as if it were a Corruption of *Amycus*; and perhaps may be the Place where that Prince was buried, for there is mention made of his Tomb in ancient Authors.

A LITTLE on this side the new Castle of *Natolia* we find the Ruins of an old Fort, which was standing in the Time of *Dionysius Byzantinus*, but was destroy'd by the *Gauls*, as well as many other Places in *Asia*. It was probably rebuilt by the *Byzantines* after the Retreat of the *Gauls*, being absolutely necessary to their Design of making themselves Masters of the Navigation of the *Black Sea*, and of levying Imposts upon all Merchandises brought through the *Bosphorus*. The Cape, on which it stood, was named *Argyronium*, either by reason of the great Expence in fortifying it, or because it was purchas'd with a round Sum of the King of *Bithynia*. As to the new Castle beyond these Ruins, it was built, together with that on the opposite

site Shore, by *Makomet* the Fourth, to stop the Incursions of the *Cossacks*, *Polanders*, *Muscovites*, and other Nations, who sometimes ventur'd into the *Bosphorus* and alarm'd *Constantinople*.

ALL the Coast hereabouts is strew'd with Fragments of Antiquity; for the Ancients had so terrible an Idea of the *Euxine* Sea, that they durst not venture upon it till they had erected Temples and Altars to the Deities whose Protection they implored. *Phryxus*, the Son of *Athamas* and *Nephele*, who carried the Golden Fleece into *Colchis*, built a Temple on the *Asian* Shore; and the *Argonauts*, who undertook the same Voyage to fetch back that Treasure into *Greece*, being detain'd by contrary Winds at the Entrance into the *Euxine*, rais'd Altars and Temples to the twelve most famous Deities of those Times, namely, *Jupiter*, *Juno*, *Neptune*, *Ceres*, *Apollo*, *Diani*, *Mercury*, *Vulcan*, *Vesta*, *Mars*, *Venus*, and *Minerva*. Several Historians make mention of that of *Jupiter*, under the Title of *Jupiter Urius*, or the *Disposer of the Winds*; and it was probably in this Temple that there was placed a Statue of that God, of such admirable Workmanship, that *Cicero* says there were but three such in the World. It was from the Avenue of this Temple that *Darius* had the Pleasure of surveying the *Pontus Euxinus*, which *Herodotus* calls a *Sea most worthy of Admiration*.

SOME Distance beyond the new Castle, towards the Mouth of the *Black Sea*, is the *Asian* Light-house, near which are the *Cyanean* Rocks or Islands*, accounted extremely dangerous by the Ancients. These are only the Points of Rocks, separated from the

* These Islands were also call'd *Symplegades* by the Ancients, which appearing only as one to a Person approaching them, like the two Steeples near the *North Foreland*, made the

Poets fancy that they sometimes met and jostled together; whence *Juvenal* (Sat. XV. 19.) calls them *concurrentia saxa*; and in the Name *Symplegades* the same Thing is implied.

main Land by a narrow Streight, which is quite dry when the Sea is calm, but is fill'd with Water in stormy Weather. At such a Time nothing is to be seen but the highest Point of the Rock, the rest lying hid under Water, which makes the Passage sufficiently dangerous. On the *European* Side is an Island of the same Nature, the Points of which look like so many separate Rocks when they are not cover'd by the Sea. *Strabo* observ'd, that towards the Mouth of the *Pontus Euxinus* there was one little Island on each Side; whereas the ancient Geographers imagined there were several Islands, as well on the Side of *Europe* as on that of *Asia*, which floated upon the Water, swam along the Coast, and sometimes ran against each other: But the Foundation of all this Story was nothing but their Points appearing or disappearing, according as the Sea left them uncover'd in Calms, or overflow'd them in Tempests. After *Jason's* Voyage they were declar'd to be fix'd, because in all Probability they were then view'd so nearly, that it was impossible to think them moveable; but, as most People are more agreeably entertain'd with Fables than Truth, it was a long time before they could throw off their ridiculous Prepossession.

THE Rock on the *Thracian* Shore is divided from the Cape of the *European* Light-house by a small Channel; and on the highest Point of this Rock stands a Column, supposed to have been erected by *Pompey* after the Defeat of *Mithridates*, and therefore vulgarly call'd *Pompey's Pillar*. But this Opinion is entirely groundless, for it does not appear by any Passage in History, that *Pompey* rais'd any Monument here after that Victory; and besides, the Inscription on the Basis of the Pillar makes mention of *Augustus*, though the greatest Part of it is so defaced and worn away, by being exposed to bleak Winds and sometimes wash'd with the salt Water, that it is past the Skill of Antiquaries to render it perfect and intelligible.

gible. If we carefully consider the Basis and the Shaft, we must conclude they were never made for each other; one would rather imagine the Pillar had been set upon the Basis, to serve for a Sea-Mark. The Column is about ten Foot high, and is adorn'd with a Chapter of the *Corinthian* Order; but whether it be of Marble, or of the Stone of the Country, is somewhat uncertain, it being difficult to get near enough to examine it closely. As to the Basis, it may probably be a Remnant of an Altar which the *Romans* erected to *Apollo* upon this Rock, as *Dionysius Byzantinus* informs us; for the Festoons are of Laurel-Leaves, a Tree sacred to that Deity; and perhaps, out of Flattery, an Inscription might afterwards be carv'd upon it in honour of *Augustus*, whose Name still continues legible.

If we may judge by the Course of the *Argonauts*, the Court of *Phineas*, so famous for his Misfortunes and Predictions, was at the Entrance of the *Bosphorus* on the Side of *Europe*. We read in *Apollonius Rhodius*, that the *Argonauts*, after parting from the Dominions of King *Amycus*, met with a violent Storm, and cast Anchor at the Court of *Phineus*, in order to consult him about the Remainder of their Voyage. In all likelihood they landed at *Mauromolo*, where there is a convenient Port, and a very agreeable Rivulet. To carry the Conjecture farther, why may not *Belgrade*, a little Town not far from *Mauromolo*, be the ancient *Salmydeffa*, where, according to *Apollodorus*, *Phineus* made his Residence? *Belgrade*, which we have already describ'd, is a Place naturally charming, and worthy the Abode of the greatest Prince; and perhaps is built on the Ruins of *Phineus's* Capital, to which *Maurolomo* was the Haven.

At *Mauromolo* is a fine Monastery of *Greek* Caloyers, upon one of the highest Hills on the *Thracian* Shore, who pay no other Tribute to the Grand Signior than one Load of Cherries; for which they

give the following Reason. A Sultan having once lost his Way in hunting near that House, and fancying the Monks did not know him, ask'd them for some Refreshment. The Monks, who knew well enough who he was, presented him with a Piece of Bread and a Plate of Cherries; with which he was so well pleased, that he exempted these Religious from the Capitation-Tax, only ordering them to bring every Year a certain Quantity of Cherries to the Seraglio*.

At present there is not any remarkable Place between *Maurolo* and the new Castle of *Europe*, except it be a Mountain so much higher than the rest thereabouts, that from the Top of it one may see *Constantinople*, the *Black Sea*, and the *Propontis*. The Light that was formerly kept in a *Pharos*, on the Point of it, was very serviceable to Pilots; but the Tower is now run to Ruin. The ancient *Thracians*, who lived upon this Coast, were a merciless Sort of People, that made it their Business to plunder such Vessels as were unfortunately thrown ashore; of which barbarous Practice we have too many Instances in our own Country. They dwelt among fruitful Rocks and Caverns, that lie to the Right Hand as we come from *Pompey's Column* towards the *European Castle*;

* Sir *George Wheeler* tells this Story with another Circumstance, very much to the Honour of one of the Caloyers. He says, the Grand Signior was so pleased with his Refreshment of Bread and Cherries, that he told the Monk who brought them to him, that if he would change his Religion, he would promote him to great Honour. But the poor Christian, resolving not to renounce his Faith on any Conditions whatsoever, and knowing that he could give no Answer

that would be satisfactory to the Sultan and to his own Conscience, fix'd his Eyes upon the Ground, without making any Reply. The Grand Signior, admiring his Constancy, insisted no farther; but being determin'd to shew his Gratitude for the Entertainment he had met with, he exempted the Monks from the Capitation, on condition of their sending annually some Cherries to the Seraglio for his own eating.

where People talk of hearing surprizing Echoes, sometimes as loud as the Report of a Cannon, especially towards *Mauromolo*.

BEYOND the new Castle of *Europe* are to be seen the Ruins of an ancient Citadel, built by the *Greek* Emperors, or perhaps the *Byzantines*, to guard that important Passage, where they made Exactions upon all trading Vessels. The old Castle, as before observ'd, is situated on the narrowest Part of the *Bosphorus*, upon a Cape opposite to that of the Castle of *Asia*. Upon both these Capes the *Greek* Emperors formerly rais'd Forts, but the *Turks* have made much stronger Fortifications, the Situation being naturally advantageous. When *Amurat* or *Mourat* the Second declared War against *Uladislaus* King of *Poland*, he resolv'd to secure the Passage of the *Bosphorus*; and, as the *Greek* Forts were falling to Decay, he demolish'd a Monastery dedicated to *St. Michael*, and founded by *Constantine* the Great, in order to employ the Materials in building the present Castles. But *Mahomet* the Second, designing to besiege *Constantinople*, and not thinking *Mourat's* Fortifications prudently laid out, made great Additions and Improvements therein, especially in the Castle on the Side of *Europe*. This has three large Towers, two of them close to the Water, and the third on the Brow of the Hill; the Walls being of a prodigious Thickness, but not terrass'd. The Cannons are without Carriages, which makes them require a great deal of Time to charge; and the Port-holes are extravagantly wide, as they are in the rest of the Castles of the *Bosphorus* and the *Dardanelles*. When *Mahomet* had finish'd this Castle, he put into it a Garrison of four hundred Men; giving Orders to the Commander to exact Custom from all Vessels whatsoever. The Governor obey'd his Master's Orders in the strictest Sense; for *Erizzo*, a *Venetian* Captain, neglecting to strike at the Signal given, had his Ship immediately
sunk

sunk by a Stone Ball of a monstrous Size; but escaping to Shore with about thirty of his Crew, he was impaled by the Governor's Direction, and the Men beheaded. A very beautiful Village lies round this Castle, and many others all along the Coast, which I forbear to mention for fear of being tedious.

FROM the Castle the *Bosphorus* widens as far as *Courouchisme*, and forms a great Gulph in the Shape of a Bow, on the Banks of which is a Seraglio belonging to the Grand Signior. The Cape whereon *Courouchisme* stands is call'd *Esties*, probably from *Hestia*, a Name by which the *Greeks* knew the Goddess *Vesta*, who perhaps had some Temple hereabouts. This Place was formerly call'd *Asomaton*, from a Church built there by *Constantine*, in honour of St. *Michael* the Archangel; *Procopius* describes the Magnificence of this Church, which was rebuilt by *Justinian*, but at present there are no Footsteps of it remaining. Coasting down the *Bosphorus*, we come to the little Port of *St. Phocas*, at the Entrance of a fruitful Valley, where *Archias* of *Tassos* intended to have built a City, but the *Chalcedonians* out of Jealously opposed his Design. Below *St. Phocas* is another Port, where the *Rhodians* used to anchor when they came to trade in the *Pontus Euxinus*, from whence it had the Name of *Rhodacinon*. These People were so powerful at one time of Day, that they forced the *Byzantines* to allow a free Passage for Vessels of all Nations trading to the *Black Sea*, without being liable to any Impost in the *Bosphorus*.

THE next Place we meet with is the Village of *Besichtachi*, which anciently bore the Name of *Jason*, the Captain of the *Argonauts*; who, according to *Stephanus Byzantinus*, rested here; at which Time there was nothing but a Wood of Cypress-Trees, and a Temple dedicated to *Apollo*. Many Ages afterwards the same Place took the Name of *Diplocionion*, from two Columns of *Thebaic* Stone, which are still

to be seen near the Tomb of *Barbarossa*, the famous Admiral of *Solyman* the Second, who by his Conquests so much enlarged the *Ottoman* Empire, and died King of *Algiers* and Captain-Bashaw in the Year 1547. From this Village, through *Fondukli*, *Topana*, and *Galata*, we come again to *Constantinople*.

THE Reader by this time may perhaps be pretty well tired with the dry Description of Cities, Towns, Palaces, Temples, and Things of the like Nature: I shall therefore enter upon a Subject which I hope will be more entertaining, and enquire into the Constitution and Government of the Turkish Empire; under which Head I shall treat of the Grand Signior's Power, his Officers civil and military, his Revenues, Forces, and many other Particulars, either as they have occur'd to my own Observation, or have been related by Persons of undoubted Judgment and Veracity.

THE Dominion of the *Turkish* Emperors being founded in Force, they are restrain'd by no Laws or Compacts, their Power is unlimited, and they look upon their People as well as the Country to be their Property, and every Man's Life and Fortune in the Empire to be at their Disposal. This will not appear surprizing, if we consider, that the first *Ottomans* were, from Father to Son, the most formidable Conquerors of their Age; and it was not to be expected, that Princes, who owed their Greatness solely to their Arms, should divest themselves of their Right of Conquest, in favour of their Slaves. It is natural to suppose, that a Government establish'd in Time of Peace, when the People are not awed nor influenced, and the Authority is divided and shared in a proper Manner, may be mild and equitable; but the first Sultans owing their Promotion purely to their own Valour, and being full of Maxims of War, affected to have a blind Obedience paid them, to punish with Severity, to keep their Sub-
jects

jects under an Inability to revolt; and, in a Word, to be serv'd only by Persons who stood indebted to them for their Fortune, whom they could advance without Jealousy, and pull down without Injustice.

SUCH Maxims as these, which have continued among them for four Centuries, render the Sultan absolute Master of his Empire; by a refin'd Piece of Policy his Subjects are brought almost to adore him, or however to pay the most implicit Obedience to his Commands. The *Turks*, especially those who are brought up in the Seraglio, and design'd for the greatest Employments in the Empire, are taught from their very Infancy to believe, that it is the highest good Fortune and Glory to end their Days by the Hand or Order of their Sovereign; and that to die with Submission and Resignation when he requires their Lives, will entitle them to a Seat in Paradise.

IF there be any thing wherein the Power of the Grand Signior is subject to Controul, it is in Matters of Religion; for the maintaining and propagating their Faith seems to be superior to all other Obligations. Should this Prince attempt any Alteration in the Laws of *Mahomet*, no doubt but his Subjects would think it their Duty to resist him; for whatever is the real Cause of a Revolt or the deposing of a Sultan, his not protecting the Faithful is ever made one Pretence for their Disaffection. We find the Sultans are very tender of touching any thing that has Relation to the Church, looking upon her Possessions as sacred; insomuch that when they take off the Head of a Bashaw, and seize his Lands, they meddle with none that are appropriated to religious Uses; and the Treasures of the Mosques, as we have already observ'd, are not touch'd, unless in their Wars with the Christians, and upon pretence of supporting the *Mahometan* Faith. This is what the Grand Signior solemnly swears to maintain at his Inauguration;

auguration; for the *Turkish* Doctors, it seems, hold that he is obliged only to observe that Part of the *Mahometan* Law which relates to Religion, and as for the rest he may controul or alter it, or, which is the same thing, interpret it in what Sense he pleases.

THOUGH the Grand Signior has an arbitrary Power over the Lives and Fortunes of all his Subjects, yet he seems to exercise it in a particular Manner towards those who have Offices and Employments under him, who eat his Bread, and may be look'd upon as more immediately his Slaves and Vassals. Those who have no Places under the Government have little to fear, either as to their Persons or Effects, provided they behave themselves peaceably, and do not affect Popularity, nor grow immoderately rich; for this last, as soon as any other Crime, may hasten their Ruin. But as to those who are his Creatures, and have been bred up in the Seraglio, with whom the chief Posts in the Empire are fill'd, these he squeezes, disgraces, and puts to Death upon the least Suggestion of their Disaffection or Misconduct, without giving them any Opportunity of vindicating their Innocence; and their Children scarce ever succeed either to their Posts or Fortunes.

FOR fear of being surprized in an unguarded Posture, the Sultans have provided a Bulwark for themselves and their Successors, by instituting a formidable Militia, which is kept on foot in Time of Peace, as well as of War. All the Lands in the Empire belonging originally by Conquest to the Grand Signiors, were divided among the Soldiery under certain Tenures, as has been the Practice of other Princes in most Parts of the World; obliging their Feudatories to keep and bring into the Field, when required, a certain Number of Men and Horses, proportionable to the Lands assign'd them. These Feudatories the *Turks* call *Timars* or *Timariots*; and thus the Sultans secured
theit

their Authority in the new-conquer'd Countries, and were provided with a numerous Army on all Emergencies without any Expence. But these Grants the *Turkish* Princes resume at their Pleasure, whereas in other Countries such Estates continue in a Family from one Age to another, unless the Proprietors are guilty of Treason, or alienate them of their own accord.

AFTER this Account of the absolute Power of the Sultans, and the Means they have taken to secure themselves in the Possession of it, one would imagine they had nothing to fear: But the *Janizaries* and *Spahis*, who were always reckon'd the Flower of the *Turkish* Armies, and had a great many Privileges granted them, curb the Power of the Grand Signior in such a manner, that they sometimes insolently demand his Head, deposing and creating Princes with as much Ease as such Things were ever practis'd by the *Roman* Soldiers. As the *Turkish* Emperors acquired their Dominions by the Sword, it was good Policy in them to encourage Bravery, and to appropriate certain Rewards and Privileges to those who deserv'd well in the Field; nor was there much Danger to be apprehended from it, while they were every Day busied in conquering new Countries, and Work was continually cut out for the restless and enterprising Spirits amongst them; but when a Stop was put to the Progress of their Arms, Peace was made with the neighbouring States, and the Soldiery wanted Employment, considerable Bodies of them being lodged in the capital City, and vested with extravagant Privileges, it is no wonder they put in for a Share in the Government, and even set up and deposed Emperors at pleasure. The *Turkish* Court indeed have of late Years taken all Occasions to diminish the Power of the Janizaries, and yet no Kingdom in the World is more liable to Seditions and Insurrections than *Turkey*, or has undergone more frequent Revolutions by means of an insolent Soldiery.

diery. But more of this when I come to speak particularly of the *Turkish* Forces.

UPON the whole, however, no Prince is more respected by his Subjects, or had in greater Esteem than the Sultan. They stile him the *Shadow of God, a God on Earth, Brother to the Sun and Moon, Disposer of all earthly Crowns*, and give him many other pompous Titles, looking upon him to be something more than human. Those who are educated in the Seraglin especially are betimes inspired with such a Veneration for their Sovereign, and their Condition requires from them so much Fidelity and Devotion to his Person, that he is not only regarded as the Lord of the World, but even as the supreme Arbiter of every Man's Good and Evil in particular. The Palace therefore is fill'd with a Train of Creatures entirely at his Disposal, of whom I have already given some Account, to which I shall here add what I before omitted.

THE young Lads who are educated in the Seraglio, and design'd for Employments in the Government, are call'd *Ichoglans*, and are the Children of Christian Parents taken in War, or Presents of the Bashaws and Governors of *Georgia, Circassia*, and the remote Parts of the Empire. The Grand Signior reviews them before they are admitted, and orders them to be receiv'd into the Seraglio's of *Pera, Adrianople*, or *Constantinople*; but those who are kept in this last Seminary are esteemed most in the Way of Preferment. In the first Place they are required to make a Profession of Faith, and are circumcis'd; during which Operation they repeat, *There is no God but God, and Mahomet is the Messenger of God*. They are taught to keep Silence, to behave themselves with Modesty and Humility, and are instructed in the Rites of the *Mahometan* Religion; being taught to speak, read, and write the *Turkish* Language, and afterwards the *Persian* and *Arabick*. The Eunuchs, who have the Care of them, treat their Pupils with extraordinary Severity, punish-

ing

ing them for the smallest Faults, sometimes ordering them a certain Number of Blows upon the Soles of their Feet, at others making them watch, fast, &c. and undergo a severer Discipline than the Novices in a Monastery.

THESE *Ichoglans* are divided into four Chambers, which are on the left Side of the third Court, beyond the Hall of the *Divan*. The first, which is call'd the *Little Chamber*, contains usually four hundred Pages, who are all subsisted at the Grand Signior's Charge, and receive every one four or five Aspers a Day, being instructed in the Manner abovemention'd. After they have continued here six Years, they pass to the second Chamber, where they apply themselves more particularly to the Study of the Languages; and as their Strength comes on, they are taught to handle the Spear, to draw the Bow, to mount on Horseback, to throw the Dart, and to shooi their Arrows in full Career, either backwards, forwards, sideways, or almost in any Posture; at which Exercises the Grand Signior himself is sometimes present, and rewards those who show the greatest Address and Dexterity,

HAVING continued four Years in this second Chamber, they are removed to the third, where they learn to sew, embroider, and make Arrows; and that they may be the better qualified to attend the Sultan, they are taught Musick, and also how to shave, pare the Nails, fold Vests and Turbants; and the whole Business of a *Valet de Chambre*. During these fourteen Years of Noviciate they never speak to one another but at certain Hours, and their Discourses are grave and modest. Their Diet is chiefly Rice, and their Cloathing generally of *English* Cloth. They are never from under the Eyes of the Eunuchs, who inspect their Behaviour with the greatest Watchfulness; inso-much that they have Lamps continually burning in their Rooms, and an Eunuch lies between every six Beds, who erects his Ears upon the least Noise or Disturbance.

iturbance. Out of this third Chamber are taken the Pages of the Treasury, and those who serve in the Laboratory, where they prepare the Treacle, the Cordials, and fine Liquors of the Emperor; and it is not till after an Examination of their Abilities and Sense, that they are permitted to attend his Person. Those who seem not to have sufficient Capacity, are dismiss'd with a slight Gratuity, and are generally enter'd among the Cavalry, which is the Fortune of such also who do not hold out through the whole Probation.

IN the fourth Chamber there are but forty Pages, who have their Pay augmented, and change their Cloth Vests for rich embroider'd Silks, twelve of them holding the principal Offices at Court. There are some of them that never leave the Sultan but when he goes into the Apartment of the Women, namely, those who bear his Sabre, his Cloak, his Vessel of Water to drink or make Ablutions, and he who holds the Stirrup when he mounts on Horseback or alights. The other Officers, who are less about the Prince's Person, are, the Master of the Wardrobe, the chief Master of the Palace, the chief Barber, he who pares his Nails, and he who takes care of his Turbant, the Secretary of his Orders, the Supervisor of the Dogs, and the Comptroller-General of the Household. Those who are thus arriv'd to the Dignity of being of the Royal Chamber, and are constantly under the Eye of their Sovereign, often receive Presents from him, as well as from other Persons, in whose Behalf they make Intercessions and Applications. They are also sent with Orders to the Viceroy, Bashaws, and tributary Princes, from whom they receive large Presents in Money, Jewels, and Horses, and are advanced as Places or Governments become vacant; but they are seldom preferr'd out of the Seraglio till they are about forty Years of Age, when they are supposed to have arrived to a Maturity

of Judgment, and to be capable of managing the Business of important Stations. When they are raised to any Command, they generally make handsome Presents to the Sultanas, Eunuchs, and the principal Officers of the Seraglio; for which Purpose they frequently borrow Money of the *Jews* at an extravagant Interest, and to repay it are oblig'd to oppress the People of their Province. The Avarice of Sultan *Mourat* was the Source of all these Disorders, for it was he who introduced the Custom of receiving Presents from the great Men whom he promoted; and these, to make themselves whole again, squeez'd and plunder'd their Inferiors; since which Time every thing is open to the highest Bidder.

THE *Agomoglans* are other young Slaves, educated under the Care of the white Eunuchs, as well as the *Ichoglans*; but are assigned to meaner and more laborious Employments, and therefore Strength of Body and good Limbs are more regarded in them than the Endowments of the Mind. If they happen to want Persons for this Service, they purchase them from the *Tartars*, who are continually making Incursions into the Territories of their Neighbours in order to carry off Children. After Circumcision, and the usual Profession of Faith, they are instructed in Matters of their Religion, and especially in their Prayers; and some of them are taught to read and write. Their Habit is of coarse blue Cloth of *Salonica*; their Caps are yellow Felt, and shap'd like a Sugar-Loaf. As they grow up, their Exercises are Running, Wrestling, Leaping; and in general they undergo a very severe Discipline, being inured to Watchings, Fastings, and other Mortifications. After this, they are appointed in the Seraglio to be Porters, Gardeners, Butchers, Cooks, Wood-cleavers, Watermen, Waiters at the Infirmary, &c. and many of them are employ'd in cleaning the Sultan's Arms, and taking care of his Tents, Baggage, and Chariots. They lodge in Sheds
built

built under the Walls of the Seraglio, and live with surprising Oeconomy, their Pay being very small, which however they receive regularly every three Months. The Aga of the Janizaries reviews them from time to time, and enters those whom he likes among the Janizaries of the *Porte*: Others become Spahis; but none of them are enlisted till after their Bodies are thoroughly harden'd, and are able to endure the Fatigues of War, by being accustom'd to bear Cold and Heat, to cleave Wood, carry Burdens, and go through all manner of laborious and painful Employments.

IT is observ'd of the young Pages of the Seraglio, that being kept by Eunuchs without the Sight of Women, they become fond of one another as they grow up, and this Passion frequently ends in Sodomy. Nay, this lustful Flame is sometimes so violent, that no Punishment can deter them from pursuing their unnatural Amours; and, notwithstanding they are so carefully watch'd by the old Eunuchs, they find means to carry on their Intrigues by Signs and Gestures, despising the Severity of their Guardians, who on these Occasions bastinado them without Mercy. Nor are the Youth only affected with this inordinate Passion, but Persons of the highest Rank in the Seraglio are known to fall in Love with the Pages, and watch for a Sight of them as for a Mistress, thinking themselves happy if they can find an Opportunity of making them a Present, or procure Leave to retain them in their Service, which is sometimes granted. Even several of the *Turkish* Emperors have fallen into this Brutality, made their Pages their Favourites, and in a manner their Companions in the Empire.

THE Ladies of the Seraglio are also said to entertain the same Sort of Passion for each other, the elderly courting the young ones*, and presenting them with

* *Busbequius* says, that the Women in *Turkey* often fall in

Love with one another at the Bagnios, and tells us a remarka-

Cloaths, Money, and other Things of Value ; so that it seems in vain to attempt to stifle an amorous Flame, which if not satisfied in a regular Way, will probably shew itself in an irregular and unnatural Manner. That these ill Effects should arise from putting undue Restraints upon Nature, is not very difficult to conceive ; but that the *Turks* in general, who take as many Women to their Bed as they please, should be addicted to this detestable Vice, seems entirely unaccountable.

I have already spoken particularly of some of the chief Eunuchs, the Mutes and Dwarfs, and the Ladies of the Seraglio : I shall only add with respect to

ble Story of an old Woman that was so smitten with the Beauty of a young Girl, that she disguis'd herself in Man's Apparel, and in short married her, having obtain'd the Consent of her Father. But the Cheat being discover'd on the Wedding-Night, the Impostor was drowned next Day by Order of the Aga of the Janizaries, “ *Mulieres inter se*
“ *amant, (says he) conciliatrices*
“ *vero nefariorum amorum sunt*
“ *balneæ. — Evenit ut in tali*
“ *cœtu mulier magno natu ca-*
“ *peretur amore juvenulæ, fi-*
“ *liæ cujusdam incolæ Constan-*
“ *tinopolitani, hominis in tenui*
“ *re ; cumque apud eam pro-*
“ *cando & blandiendo non tan-*
“ *tum proficeret, quantum ejus*
“ *infantia postulabat, rem ausa*
“ *est nostris moribus pene incre-*
“ *dibilem : Mutato cultu men-*
“ *titur virum, conducit ædes in*
“ *propinquo ubi habitabat puel-*
“ *læ pater ; nomen edit inter*
“ *mancipia Imperatoris de nu-*
“ *mero Chiausforum ; brevi-*
“ *que, ut fit inter vicinos,*
“ *insinuat se in ejus consue-*

“ *tudinem, nec multo post de*
“ *filix nuptiis mentionem in-*
“ *jicit. Quid multa ? Visa est*
“ *conditio patri non aspernan-*
“ *da. Libenter annuit, dicitur*
“ *dos pro facultatibus, & item*
“ *dies nuptiis ; qua ingressus in*
“ *thalamum, ad novam nup-*
“ *tam bellus ille sponsus, ubi*
“ *capitis tegmen deposuit, &*
“ *colloqui cœpit, statim agnos-*
“ *citur. Exclamat virgo, &*
“ *parentes revocat : Illi cog-*
“ *noscent non se viro, sed fœ-*
“ *minæ collocasse filiam. Post-*
“ *ridie ducunt ad præfectum*
“ *Gianizarorum, qui per absen-*
“ *tiam principis urbi præerat.*
“ *Increpat mulieris tam grandis*
“ *natu vesaniam ; ecquid pude-*
“ *ret propudium tam fœdæ libi-*
“ *dinis, tamque vecordis incepti ?*
“ *Tum illa : Abi sis (inquit)*
“ *nescis quid valeat amor : faxit*
“ *Deus ne ejus vires unquam ex-*
“ *periaris. Ad vocem tam ab-*
“ *furdam non tenuit risum præ-*
“ *fectus, statimque è conspectu*
“ *amoveri illam & profundo*
“ *mergi jussit.” Epist. p. 171,*
172.

these last, that they are scarce ever suffer'd to go abroad, except when the Grand Signior removes from one Palace to another. When they travel by Water, a Troop of black Eunuchs convey them to the Boats, which are inclos'd on all Sides with narrow Lattices; and when they go by Land, they are put into close Chariots, and Signals made at certain Distances for People to avoid meeting them as much as possible. When the Sultan is disposed to give them an Airing in the Gardens of the Palace, an Officer of the white Eunuchs searches all the Walks, to see that none of the young Pages or any other Person be there; which having done, he gives Notice to the Chief of the black Eunuchs, who conducts the Ladies out of their Apartments.

SOME Officers of the Seraglio, which I have not yet taken notice of, are, the Surveyor of the Baths; the Grand Falconer, whose Officers carry a Hawk upon their Right Hand; the Grand Huntsman, who has under him above twelve hundred Dog-keepers; the Governor of the Hounds and the Setting-Dogs; the Governor of the Greyhounds, Mastiffs, and Spaniels; the Grand Equerry, who has two chief Equeries under him, that command a great many Officers, and those also a prodigious Number of Grooms, for there is no Place where Horses are more valued than in *Turkey*.

THERE are two other Sorts of Officers, of great Use to the Sultan both within and without the Seraglio; and these are the *Capigi's* and the *Chiaus's*. The Body of the former, who are Porters at the Gates of the Palace, consists of four or five hundred Men, commanded by four Captains, who are every one upon Guard in turn upon Council-Days. These Men are frequently sent by the Grand Signior to take off the Head of a Viceroy or Governor, with whose Conduct he is dissatisfied; which they season with Salt, to preserve it, if the Journey be long, and bring it in a Sack

to the Sultan. The *Chiaus's* are employ'd in carrying the Emperor's Orders over his whole Dominions, and are charg'd with the Letters he writes to foreign Princes. The Number is about six hundred Men, commanded by a Chief call'd the *Chiaus-Bachi*, who introduces Ambassadors to Audience, and performs the Part of Grand Master of the Ceremonies. On the Days of the Divan he attends at the Door of the Grand Signior's Apartment, with the Captain of the Guard then in waiting. The Pay of the *Chiaus's* is from twelve Aspers a Day to forty; but the highest of the *Capigi's* does not amount to twenty. The Grand Vizier, the Beglerbegs, and even the Bashaws, have the *Chiaus's* at Command; but the Rank of those whom they serve is denoted by the Apple at the Top of their Staff, being of Silver for a superior Officer, and of Wood for an inferior one. Many of them also do the Duty of Serjeants, in citing Persons to appear before the Divan; and in a Word, may be look'd upon as Ushers or Envoys, as the Name implies.

It is now proper to give an Account of the great Officers of State, who are generally of the Number of the Royal Slaves that have had their Education in the Seraglio, but who dwell out of the Palace, and only come there when they are summon'd, or the Duty of their Place requires them to attend. At the Head of these Ministers we must reckon the *Grand Vizier*, on whom the Sultan in a manner devolves his Authority, leaving to him the Care and Administration of the whole Empire. This high Officer has the sole Command both in Peace and War, has the Direction of the Revenue, and is supreme Judge in civil as well as criminal Causes; though it is seldom they are so happy as to meet with a Genius capable of executing so many different and important Charges.

WHEN the Sultan advances any one to the Post of Grand Vizier, he puts into his Hands the Seal of the Empire, upon which his Name is engraven; and under

der this Seal the Vizier issues his Orders, and always carries it in his Bosom. Most of the Honours and Offices of the Empire are at his Disposal; and his Power is almost unlimited, except with respect to the Troops, on whom he can inflict no Punishment without the Concurrence of their Commanders. All other Affairs he takes Cognizance of, and decides by his own Judgment and Authority. His Palace is always open, and he hears the Complaints of the poorest Subject; but if any one thinks himself aggrieved by his Decisions, he may find means of making his Case known to the Grand Signior himself, by fixing his Petition at the End of a Cane, and delivering it to that Prince when he has an Opportunity of seeing him abroad.

THE Prime Vizier always appears with a Magnificence suitable to his high Station, having a surprizing Number of Domesticks in his Palace; and whenever he shews himself in publick, he wears a Turbant adorn'd with two Plumes of Feathers, and set with Diamonds and precious Stones; and the Housing of his Horse is also richly embroider'd. His Guard consists of four hundred *Bosnians* or *Albanians*, whose Pay is from twelve to fifteen Aspers a Day; some of whom attend him on foot when he goes to the Divan, but when he takes the Field they are well mounted, and arm'd with a Lance, a Sword, a Pair of Pistols, and a Hatchet.

WHEN the Sultan confers the Command of an Army on the Grand Vizier, he takes out one of the Plumes of his own Turbant, and delivers it to him at the Head of the Troops, who from thence look upon him as their General. In Time of War he has a Power of filling all vacant Posts, and of rewarding the Merit of the Officers who serve under him with the best Governments in the Empire; and though in Time of Peace the Sultan himself disposes of the chief Employments, yet in bestowing them he is very much influenced by the Vizier's Recommendation. Thus he

has it in his Power to advance his own Creatures, or avenge himself on his Enemies, whom he frequently gets strangled by representing their Behaviour in an ill Light, and rendering them suspected to the Emperor.

THOUGH the Grand Vizier's stated Salary scarce amounts to five thousand Pounds Sterling *per Annum*, yet the Perquisites of his Office bring him in immense Sums perpetually; all who expect Places under the Government making him considerable Presents in hopes to obtain them, and those who enjoy them doing the like for fear of a Removal. In this Particular his principal Rivals are the Sultana-Mother, the Chief of the black Eunuchs, and the favourite Sultanes, who, having the Ear of the Grand Signior in his Retirements, frequently put in a Word for their own Friends, and disappoint the Hopes of the Vizier's Creatures: And what is more than that, they are also Spies upon his Conduct, watch his minutest Actions, and sometimes engage the Soldiers to mutiny; who, under pretence of some Grievance, demand his Head or his Removal, with which the Sultan is forced to comply. Nothing, in short, can be more precarious than the Post of a Grand Vizier, notwithstanding the vast Power wherewith he is entrusted; for if he behave well, Envy and Jealousy raise him abundance of Enemies; if otherwise, just Murmurs and Discontents pave the Way to his Ruin. It was therefore look'd upon as something very extraordinary and surprizing, when the two *Cuperli's*, Father and Son, enjoy'd this high Office without suffering any Disgrace, and at last died peaceably in their Beds; a Happiness owing in a great Measure to their Successes in the Field, as well as to their uncommon Merit, which we must in Justice allow them to have had, since they discharged so many important Trusts, as belong to the Grand Vizier's Post, with Honour and Reputation.

THE Treasures which the Vizier heaps up flow sooner or later into the Grand Signior's Coffers; for he is continually obliged to make Presents to secure himself in his Office; and when his Sovereign honours him with a Visit, it is perhaps in Expectation of a handsome Gift, or to demand a considerable Sum by way of Loan, which is not repaid in haste. This Minister is therefore obliged to set every thing to Sale to furnish himself for these heavy Expences; though this must be done cautiously and with great Address, or his Enemies, who have their Eyes perpetually upon him, will not fail to exclaim against his Conduct, and procure his Disgrace.

IF a Grand Vizier be of a martial Genius, and especially if he meet with tolerable Success in his Expeditions, he is reckon'd to be much more secure in Time of War than in Peace; for though his commanding the Army obliges him to be at a Distance from the Court, he has his Pensioners there, who act for him in his Absence, and take care of his Interests. But the chief Advantage is, that the Janizaries, from whom he has reason to be under continual Apprehensions, being employ'd in War, have no Time to think of an Insurrection; whereas if they lie still long, they are apt to mutiny, and insolently demand the Heads of the greatest Men in the Empire whom they imagine their Enemies; and we find the Sultans are ready to give up any Minister, or even every Favourite they have, to the Resentment of this ungovernable Soldiery. A War therefore with the Christians is often found necessary to prevent or appease the intestine Commotions of the Army and the Populace.

BESIDES the Grand Vizier, there are six others, who are stiled *Viziers of the Bench*, or of the Council, and *Bashaws of three Horse-tails*, because the Standards or Horse-tails are carried before them when they march, whereas other Bashaws have but one. These Viziers are Men well versed in Politicks, skill'd in
the

the *Mahometan* Law, and assist the Grand Vizier at the Divan, though he is at Liberty to take or reject their Advice as he sees proper; and often summons a Council of the Musti and other civil Judges.

THE Divans are both Councils and Courts of Judicature, one of which is held every Day of the Week at the Grand Vizier's Palace, except *Friday*, which is the *Turkish* Sabbath. He also goes four times a Week in great State to the Divan of the Seraglio, viz. on *Saturday, Sunday, Monday, and Tuesday*; being preceded by the Chiaus-Bachi, and a proper Number of Chiaus's and Virgers, attended by the great Officers of the Empire, and follow'd by his *Albanian* Guard; the People, as he passes along, making a thousand Acclamations and Wishes for his Prosperity. When they draw near the Gate of the Palace, the Bashaws hasten their March, and range themselves on the right Side of the first Court, to wait the Grand Vizier's coming up, the Janizaries and Spahi's being posted on each Side of the second Court, under the Piazzas. In the first Court the whole Company dismounts, and passes on to the second; and after some Prayers for the Prosperity of the reigning Emperor, and the Souls of the departed, the Door of the Divan is open'd; and the Grand Vizier being seated, the two Cadilesquers or Chief-Justices of *Europe* and *Asia* take their Places on his Left-hand, which among the *Turks* is deem'd the most honourable, and next to them the Treasurers of the Empire. On his Right-hand sit the other Viziers according to their Seniority; and if there be any Beglerbeg or Viceroy arrived from his Government, he is placed next to the Viziers.

WHEN the Court is seated, all the People present bow themselves down to the Ground, and then they proceed to Business. The first thing enter'd upon is usually the State of the Revenue, when the Chiaus-Bachi goes to the Door of the Treasury, takes off
the

the Seal, and brings it to the Grand Vizier, who examines whether it is whole or injur'd; after which Money is taken out or put in, as there is Occasion, and the Seal again affix'd to the Door. Foreign Affairs are next consider'd, and then the domestick; and Orders, Patents, Grants, Passports, and Things of like Nature are dispatched. The publick Business being over, the Court preceeds to hear criminal Causes; the Accuser appears with his Witnesses, and the Offender is condemned or acquitted without Delay: And civil Affairs come last under Consideration.

At this Tribunal the poorest Man has the same free Access as the greatest Officer in the Empire; *Turks*, *Jews*, and *Christians* are equally heard, without the squabbling of Lawyers and Advocates. The Clerks of the Secretaries of State read over every one's Petition; and if it is for a Debt, the Grand Vizier sends a Chiaus to fetch the Debtor, the Creditor produces his Evidence, and generally the Suit is immediately determin'd. Let the Affair be of what Nature soever, it seldom takes up above a Week to have it decided, for here are no tedious Forms or dilatory Pleas allow'd, no false Glosses to set off a bad Cause, and divert Justice from its proper Course. The *Koran* is their Civil and Religious Code; if the Question be a Matter of Right, the Grand Vizier interprets the Law; and in a Matter of Conscience, he consults the Musti, or Chief Priest, stating the Case in Writing, without naming the Person. As to Affairs of the Empire, the Vizier sends an Abstract of the Petitions to the Grand Signior, and waits his Answer. The Secretaries Clerks write down the Resolutions taken by the Vizier, register them, and deliver out Copies of all Decrees; and from his Decisions there lies no Appeal.

IN my Opinion Law-Suits are much rarer in *Turkey* than in any other Part of *Europe*, as well as determin'd in a speedier Manner. But I would not be understood to

to mean that no Injustice is done by the *Mahometan* Tribunals; for as they admit the Evidence of all Sorts of Persons, or at least are not sufficiently cautious in that respect, the Lives and Properties of honest People are too much exposed to be taken away by the Deposition of two or three false Witnesses. Bribery is also much practis'd in *Turkey*, and Justice no where more frequently bought and sold: If it is impartially administered in the Divan of the Seraglio, it is because they consider the Sultan as listening at a Window just above the Grand Vizier's Head, where he can hear all their Proceedings; but in other Towns of the Empire, where the Judges suffer themselves to be corrupted by Money, and are govern'd only by their Passions, we meet with flagrant Instances of Injustice. It is true, an injured Person may appeal from their Judgment to *Constantinople*, but every one is not in a Condition to bear the Expences of the Journey, and therefore forced to submit. All that I would argue in general is, that the speedy Determination of Law-Suits is much to be desired and commended*; and it must also be acknowledged, that though Bribery prevails so much among the *Mahometan* Judges, yet is is no

* A Story of M. *Tournefort's* on this Subject may probably be agreeable to the Reader. “ An
 “ *Italian*, says he, told me one
 “ Day at *Constantinople*, that we
 “ should be very happy in *Eu-*
 “ *rope*, if we could appeal from
 “ our Courts to the Divan. His
 “ Reflection made me smile; for,
 “ added he, one might go to
 “ *Constantinople*, and all over
 “ *Turkey* too, if there were oc-
 “ casion, before one Suit would
 “ be finally decided in *Europe*.
 “ A *Turk* of *Africa* pleading be-
 “ fore the Parliament of *Pro-*
 “ *vence* against a Merchant of

“ *Marseilles*, who had led him
 “ a Dance for many Years from
 “ Court to Court, made a very
 “ merry Reply to one of his
 “ Friends, who desir'd to know
 “ the State of his Affairs: *Why,*
 “ *they are wonderfully alter'd,*
 “ says the *African*; *when I first*
 “ *arrived here, I had a Row of*
 “ *Pistoles as long as my Arm, and*
 “ *my Deed was compriz'd in*
 “ *half a Sheet of Paper; but at*
 “ *present I have a Writing above*
 “ *four Times as long as my Arm,*
 “ *and my Train of Pistoles is but*
 “ *half an Inch.*

where

where more severely punish'd than in *Turkey*, if the Grand Signior happens to be an active Prince, and concerns himself to enquire into the Conduct of his Officers.

THE Religious among the *Turks* are exempted from common Justice, which is attended with very bad Consequences; for many who have enrich'd themselves illegally in the Administration of Affairs, and apprehend they shall be call'd to an Account, turn *Der-vises* or *Santons*, of whom I shall speak hereafter. The Soldiers also have the Privilege of being judged only by their own Commanders, or their Deputies. During the Hours that the Divan of *Constantinople* is sitting, the Spahi's and Janizaries attend, as already mention'd, in the second Court under the Galleries, where they keep a profound Silence. Here they have liberty of presenting Petitions to their Colonels, by two of their Comrades who are appointed to go and come upon that Business; for the rest are strictly forbidden to stir from their Place, lest any Disorder should be occasion'd. This Exemption of the Janizaries from the Power of the Civil Magistrate produces great Mischiefs, especially in the distant Provinces of the Empire; for many Rogues throw themselves into that Body of Soldiery, to avoid the Punishment their Crimes have justly deserv'd.

As I am now speaking of the Divan, it seems natural to say something in this Place concerning the Reception of Ambassadors at the *Porte*, and the Manner of their being introduced to an Audience of the Grand Signior. The Persons of Ambassadors are not deem'd so sacred at *Constantinople* as in Christendom, notwithstanding the *Turkish* Law prohibits the offering them any Violence. The Ministers of the Emperor of *Germany* are treated with more Respect than those of any other Christian Prince; probably because, his Dominions lying contiguous to *Turkey*, he appears the most formidable; and Power is the chief Thing that
gives

gives a Check to the Pride and Insolence of the *Mahometans*. On the Arrival of the Imperial Ambassador in the *Turkish* Dominions, he has his Charges born by the *Porte* till the Time of his Return ; but the Emperor is obliged, by ancient Custom and Agreement, to send a rich Present with his Embassy, for which the Sultan returns another of equal Value. The Ministers of other Powers, indeed, as the *English*, *French*, and *Dutch*, seldom or never go empty-handed ; but as the Design of their bringing Presents is supposed to be chiefly for the Promotion of Trade, scarce any Return is made them but a brocaded Vest at their Audience, the Grand Signior thinking those Nations sufficiently gratified by the Privileges and Encouragements granted to their Merchants.

WHEN Ambassadors are admitted to Audience of the Sultan, which is always on a Day when the Divan sits, the Court appears in all its Splendor, and every thing seems contriv'd to manifest the Grandeur and Riches of the Empire. It is usually appointed on some of those Days when the *Janizaries* are paid, which is once in three Months, that the foreign Minister may observe the Beauty and good Order of the Troops, and see the vast Heaps of Money for the Payment of them, that are then expos'd to view. The Ambassador being introduced into the Divan is seated on a Stool cover'd with Crimson Velvet, near the Grand Vizier and other Viziers of the Bench ; and the Money being paid to the respective Officers, to be distributed among the Soldiers, an Entertainment is prepared for the Ambassador, who dines with the Viziers, the Treasurer, and other Officers of State, at a Table much lower than those we use ; and upon these Occasions fourscore or a hundred Dishes are usually provided. After Dinner, the Ambassador's Presents are brought into the Hall, which the Grand Vizier having view'd, the Capigi's carry them along one by one, and expose them in Court, that every
one

one may judge of the Magnificence of the Prince who sends them. The Chiaus-Bachi then conducts the Ambassador, with some of his Retinue, to an Apartment, where rich Silk Vests are presented them, made after the *Turkish* Fashion. Then two of the Captains of the Guard, or chief of the Porters of the Palace, with their Silver-Staves in their Hands, conduct the Ambassador towards the Grand Signior's Apartment, and after him are brought the Presents, which are deliver'd to the Officers appointed to receive them. At the Entrance of the Chamber of Audience stands several white Eunuchs, cloathed in the richest Brocades and Tissues; and just within the Door hangs a golden Ball, studded with precious Stones, and about it great Chains of Pearl. The Floor is cover'd with Carpets of crimson Velvet embroider'd with Gold, and the Roof is richly gilded. The Grand Signior sits with his Legs across upon a low Throne, supported by four Pillars plated with Gold, and the Cushions he leans on are adorn'd with Jewels, Diamonds, and precious Stones of prodigious Value. He is attended only by the Chief of the white Eunuchs, the Keeper of the private Treasury, and some Mutes; but the Grand Vizier places himself at his Right Hand, and stands in a humble Posture. Those of the Ambassador's Retinue, who had Vests presented to them, are first conducted to salute the Sultan, two Capigi's holding them under their Arms, and making them bow their Heads almost to the Ground. The Ambassador, who, according to the Custom of the *Turkish* Court, pays his salute last, is led up in the same manner by two Captains of the Gate; who, having brought him to a convenient Distance, lay their Hands upon his Neck and make him bow as low as possible; then raising him up again they retire backwards, so as always to have their Faces towards the Sultan. Ambassadors were formerly permitted to kiss his Hand, but it has not been thought proper

proper to allow of that Ceremony, ever since *Amurat I.* was stabb'd by a Soldier, who did it to revenge the Death of the Despot of *Servia* his Master*. For some time after this they used to kiss a long Sleeve, which was fasten'd to the Emperors Vest on purpose; but even this Practice is now discontinued. After the Ambassador has paid his Obedience to the Sultan, he proceeds to acquaint him with the Design of his Embassy, which being taken down in Writing by the Secretary, is read over, together with his Letters of Credence, and explain'd by the Interpreter. The Sultan salutes the Ambassador with a gentle Inclination of his Head, who is conducted out of the Hall in the same Manner he was introduced, and afterwards negotiates his Affairs with the Prime Vizier, to whom, as I have already observ'd, the Grand Signior leaves the most important Concerns of the Empire.

FOREIGN Ministers at this Day, whatever they may have been formerly, are not admitted to Audience of the Sultan with their Swords on; of which we had a remarkable Proof, when it was attempted by *M. Ferriol*, the *French* Ambassador. When that Minister had put on the rich Vest, or Castan, and was ready to approach the Hall of Audience, the *Chiaus-Bachi* observing a long Sword peep from under it, caused him to be acquainted, that it was not usual to appear arm'd before the Grand Signior, and desir'd him to lay by that Weapon till his Return. To this *M. Ferriol* an-

* It was undoubtedly to prevent such Mischiefs for the future, that the *Turks* introduced the Custom of holding the Ambassadors Arms, when they are admitted into the Grand Signior's Presence: And so says *Busbequius*, giving an Account of his own Audience. *Singuli, ut ingressi sumus, ad eum à cubiculariis ejus deducti sumus, brachia*

nostra tenentibus: ita enim fert eorum consuetudo ab eo tempore, quo Croata quidam, in vindictam domini sui interfecti Marci despote Service, petito colloquio Amuratem interfecit. One would think that by this Precaution the Prince's Person was sufficiently secur'd, without discontinuing the ancient Ceremony of kissing his Hand or his Sleeve.

swer'd,

swer'd, that in wearing a Sword he did no more than his Predecessor M. *Chateauneuf* assured him he had done upon the like Occasion, and that he would not relinquish it on any Account. The Grand Vizier being told of the Dispute, sent Word to the Ambassador, that he must not see the Sultan with any Weapon about him; and that if M. *Chateauneuf* had been admitted with a Sword on, it must have been so short as to have been quite hid under his Castan; but that Care should be taken, that no Minister whatever should come to his Audience in that manner for the future. M. *Ferriol* remaining inflexible, several great Officers interposed, and among the rest the Aga of the Janizaries; who represented to him, that neither the Grand Vizier, who govern'd the *Ottoman* Empire as the Grand Signior's Lieutenant, nor himself, who was General of his finest Forces, had ever enter'd arm'd into any of his Highness's Apartments. The Ambassador replied, That they were Subjects of the Sultan, but that, as he had the Honour to represent a great Prince, he was not in the same State of Dependence. Other Remonstrances were made to M. *Ferriol* by the Viziers of the Bench, but all in vain, his Excellency insisting, that the King his Master only had a Right to take his Sword from him, and that another Man should sooner take away his Life. The *Turkish* Officers, finding no Persuasions could work upon the Ambassador to lay aside his Sword, seem'd to consent that he should enter with it on; but as he was advancing to the Room of Audience, with a Capigi holding each Arm, as is the Custom, he found another endeavouring privately to get his Sword from his Side; which he no sooner perceived, but he push'd him at a great Distance from him, and getting loose from the two Capigi's, he half drew his Sword, demanding if they were Friends or Enemies. That very Moment the Chief of the white Eunuchs appear'd at the Door of the Hall of Audience, making a Sign with his Hand

not to commit any Violence upon the Ambassador ; and drawing nearer, he told him, that if he would enter without his Sword, he should be welcome ; but that, if he persisted to wear it, he might return to his Palace. Upon this he refused to enter at all ; and putting the King's Letter into his Pocket again, which he had before taken out to present to the Grand Signior, he pull'd off his Vest and left it in the Hands of an Officer at the Door, ordering those of his Retinue to do the same, and so retir'd. The Grand Vizier, on his Part, sent to acquaint M. *Ferriol* that he might take his Presents back again ; which was accordingly done, and the King of *Faance*, if I mistake not, was forced to put up the Indignity offer'd to his Minister, without any Satisfaction.

HAVING given an ample Account of the Power of the Grand Vizier, it is proper to mention that of the *Caimacan*, who is the Viziers Lieutenant, supplies his Place in his Absence, and acts by his Direction. This Deputy can hold a Divan, and give Audience to Ambassadors ; but the happiest Circumstance that attends his Office is, that he is not answerable for Events in Affairs of State : and if the Grand Signior find fault with any thing, he generally pleads the Orders of the Prime Vizier. The *Caimacan* is also Governor of *Constantinople*, in which he exercises an extraordinary Polity. If a Baker makes use of false Weights, he is oblig'd to pay a certain Fine, or else he is fasten'd by the Ear to the Door of his Shop for twenty-four Hours together : But the more usual Punishment for those who defraud either in their Weights and Measures is the Bastinado ; or if they avoid that, they are sentenced to wear a Pillory-board about their Necks, loaded at each End with heavy Stones, and are led up and down the Town in that ignominious Manner*.

* Surgeons also, says M. *Tournefort*, are sometimes chastis'd

after the same Manner ; but instead of Stones, they hang on at

One may send Children to Market with Safety, if they are able to ask for what they want; for the *Caimacan's* Officers frequently stop them in the Streets, examine what they have bought, and weigh it: If it is right, they let them pass; but if they find any Deficiency in the Weight, Measure, or Tale, or that the Price was extravagant, they go back with them to the Man who sold it, and he is condemn'd either to a Fine or the Bastinado*. Nothing is sold in the Market at an excessive Price, mere because it is just coming in Season; for he who first brings the Fruits of his Garden or Orchard has no other Advantage than taking his Money before those that come after him. In short, whoever exacts upon a Buyer in any respect, is sure to undergo one of the abovemention'd Punishments, and perhaps both a Fine and the Cudgel. It is probably this speedy Justice and exemplary Severity against little Frauds that keeps the common People in Awe, and prevents their committing greater Crimes, as Thefts, Robberies, and other capital Offences, so frequent in most Parts of Christendom. Some indeed ascribe this to the honest Disposition of the *Turks*; but perhaps if the same Severity, or some Degree of it at least, were used here, it might have the same Effect, and prevent many a little Villain's being brought to the Gallows.

IF a Person be found dead in the Streets, and the Murderer is not discover'd, the neighbouring Houses are amerced forty-five thousand Aspers; the Dread of

the End of the Planks several small Bells, which make a lamentable Tinkling as they march along the Streets. This signifies, they have suffer'd some People to die through their Neglect; and the Design of this Ceremony, say the *Mussulmen*, is only to warn Persons not

lightly to trust their Life in the Hands of such Murderers.

* *M. Thevenot* tells us, that he saw a Man, who had imposed upon a Child in the Sale of a Pennyworth of Onions, condemn'd to receive thirty Blows with a Cudgel by the Officers of the Market.

which makes all People solicitous to compose Quarrels and to prevent Bloodshed near their own Doors. The Shops are shut at Sun-set, and not open'd till its Rising: And a Watch is regularly kept in the Streets every Night, which takes up all Persons that cannot give a satisfactory Reason for their being abroad at unseasonable Hours, who the next Morning are usually condemn'd to the Bastinado, and perhaps obliged to pay a Fine into the Bargain. Night-Ramblers however are not frequent, most People retiring home in good time for fear of the Punishment; in-somuch that it is a common Saying in *Turkey*, *That in the Night the Streets are only for the Dogs*; and indeed at *Constantinople* they are so full of those Animals, which are fierce and ravenous, and make such a terrible Howling at every Noise they hear, that it is very dangerous, or at least disagreeable, being out amongst them.

SPEAKING of the Polity observ'd in *Constantinople*, leads me to say something in general of the Punishments appropriated to various Crimes in *Turkey*. If a Viceroy, or Bashaw, be charged with or suspected of Disloyalty or Misconduct, he is seldom acquainted with the Nature of his Offence, or the Names of his Accusers; but, without giving him any Opportunity of proving his Innocence, a Capigi is dispatched with an Imperial Decree to take off his Head, to which, for the sake of Form, is added the Musti's Fetfa, declaring the Lawfulness of the Sentence. This Messenger also carries an order to the Civil and Military Officers of the Place, commanding them to assist him in case of Resistance; but this they seldom meet with, the *Turks* readily submitting to the Will of their Prince, and receiving his Decree with Chearfulness and Resignation. The Capigi therefore having acquainted the Cadi and other Officers of the Town with the Business of his Errand, and made proper Enquiries with relation to the Person he is going to execute,

cute, usually goes to the Bashaw's Palace with a few Attendants, and shews him his Master's Order, which he receives with the highest Respect, saying, *The Will of God and the Emperor be done*, or some such Expression, testifying his entire Resignation. An Hour or two, however, is granted him, if he desires it, to prepare himself for Death, or settle his domestick Affairs; which last Business he need not be long about, for the Government seizes all his Effects. He then takes a silken Cord, which the Capigi brings along with him; and having tied it about his own Neck, and said a short Prayer, the Capigi's Servants throw him on the Floor, strangle him, cut off his Head, and carry it to the Sultan.

INSTANCES of Resistance in these Cases are very rare, though some are to be met with in the *Turkish* History, particularly that of *Affan* Bashaw, who was made Governor of *Constantinople* by the Malecontents at the Revolution which happen'd in the Year 1703, when Sultan *Mustapha* was deposed, and Sultan *Achmet* advanced to the Throne by the Soldiery. This Gentleman being at his Government, some Distance from the Court, a Capigi, who had frequently been employ'd on such melancholy Occasions, was sent by Sultan *Mustapha* to take off his Head; but *Affan*, who had long expected such a Sentence from the Influence of the Mufti, his avowed Enemy, had contracted an intimate Friendship with the Cadi and other inferior Officers of the Place, and by his Bounty and Impartiality had render'd himself very popular in his Government; insomuch that when the Capigi came to enquire privately, according to Custom, into the Character of *Affan*, and whether it was likely he should meet with any Opposition in the Execution of his Orders, they acquainted him that he would find the Bashaw entirely resigned to the Emperor's Pleasure, and that there was no manner of Occasion for the Assistance of Soldiers. Hereupon the Capigi, with

two of his Servants only, went to the Bashaw's Palace, and shew'd him the Imperial Order, which he kiss'd with great Respect, read it over, and afterwards made an Inventory of his Effects for the Use of the Emperor, desiring only half an Hour's Time to take leave of his Family; which being granted, he retired, leaving his Steward to entertain the Capigi. But instead of preparing himself for Futurity, or taking Leave of his Wife and near Relations, the Bashaw spent the little Respite that was given him in assembling his Friends and faithful Servants, and having acquainted them with the unwelcome Message, they unanimously resolv'd to run all Hazards, rather than suffer it to be put in Execution. Hereupon *Affan* return to the Capigi, and having order'd a Table to be spread, and a handsome Entertainment provided, to which several of his Friends were invited on pretence of taking his last Leave of them, the Messenger was also prevail'd on to sit down among the rest of the Company; but scarce had he tasted a Morfel, when four Men enter'd the Room and demanded his Head. This unexpected Reception extremely astonish'd the Capigi, who begg'd they would spare his Life, and he would return to Court without executing his Orders. His Intreaties however were not heard, but he was immediately strangled, his head cut off and sent to *Constantinople* to *Affan's* Friends, with an Account of the Occasion of it; which probably gave Rise to an Insurrection, that paved the Way to the above-mention'd great Revolution.

THE *Gaunch* is a Sort of Punishment in Use among the *Turks*, especially in the Island of *Candia*. The Executioner lifts up the Criminal, with his Hands tied behind him, by means of a Pulley; and then letting go the Rope, the poor Wretch falls down upon a kind of Gibbet, stuck full of great Iron Hooks, like those used in our Shambles, which give him a short or lasting Misery, as he happens to light; for if he

is catch'd by the Belly, he soon expires; otherwise he may hang two or three Days in the greatest Torture. This Estrapade, as we may call it, is usually set up at the City Gates.

A Punishment equally cruel with the last-mention'd, but sometimes inflicted on capital Offenders in *Turkey*, is that of *Impaling*.* In order to this the Criminal is laid naked on the Ground, his Face downwards, his Hands tied behind him; and being held fast by two of the Executioner's Servants sitting on his Back for that Purpose, a Stake is thrust in at his Fundament, and leisurely driven up with a Mallet till it come out between his Shoulders; in which Condition the unhappy Creature is fix'd upright in the Highway, and there left to expire sooner or later in the utmost Agonies. Whilst he remains alive, some of the greatest Zealots among the *Turks* will gather about him, railing and calling him a thousand Names; for they are so fully persuaded that a notorious Offender is unworthy to be a *Mussulman*, that when a *Turk* is condemn'd to die, no body pities or assists him, because they believe his Crime has render'd him *Jaour*, that is to say, an Infidel and a Christian: But it is to be observ'd,

* This cruel Punishment is mention'd by *Juvenal*, and it was frequently practis'd in *Nero's* Time. The Carcases of those who died in this Manner, or upon the Cross, were usually left to be devour'd by Beasts and Birds of Prey, or putrified and consum'd by the Weather; to which Custom *Horace* alludes, *Epist.* 16. *Lib.* I.

Non hominem occidi; non pasces in cruce corvos.

No Murd'rer thou, nor shalt thou feed the Crows.

And *Silius* (*Lib.* XIII.) speaks thus of the *Scythians*:

*At gente in Scythicâ suffixa cadavera truncis
Lenta dies sepelit, putri liquentia tabo,*

Delinquents Carcases in *Scythia* were
Impal'd, until corrupted by the Air
The putrid Flesh did drop and shrink away,
And the Bones moulder'd by a long Decay.

that in most Cases a Christian may save his Life by embracing the *Mahometan* Faith..

THE most usual Punishment in *Turkey*, for small Crimes, is the *Falack* or Bastinado, where the Offender is obliged to sit down on the Ground, and, having his Legs held up, receives a certain Number of Blows, according to the Nature of his Offence, upon the Soles of his Feet, with a Stick or Cane about the Thickness of a Man's Finger. When a Person receives two or three hundred Strokes after this Manner, it perhaps lames him for several Months ; but for petty Offences thirty or forty is the usual Number. The Women are never punish'd on the Soles of their Feet, but receive the Blows on their Backsides, with their Drawers or Breeches on ; the *Turks* being more modest than to expose their bare Skin in publick, on such Occasions.

A MURDERER is usually beheaded, a Thief strangled, a *Mahometan* who turns Christian is burnt alive ; and if any one maims or wounds another, the like Punishment is inflicted on the Offender, an Eye for an Eye, a Tooth for a Tooth, according to the *Jewish* Law.* A Person guilty of Perjury is set upon an Ass with his Face towards the Tail, which he holds in his Hand, and being thus led through the City is afterwards burnt in the Cheek. Other Punishments less

* See *Exodus* xxi. 24. *Lev.* xxiv. 20. *Deut.* xix. 21. *Matt.* v. 38. — This is what we usually call *Lex Talionis*, or *Pæna Talionis*, a Retribution or Punishment, whereby an Evil is returned perfectly like that committed against us by another. It was esteem'd a natural Piece of Justice, and yet the *Romans* set it aside, inasmuch as such a Parity or Equality of Punishment could not always be observed.

For this Reason the Prætor allow'd such as had suffer'd any Injury to make an Estimate thereof in Money, that Justice might be done them that Way ; only reserving to himself the Power of moderating the same : And this coming into constant Practice, the *Pæna Talionis* became quite disused, except in the Case of false Witnesses and Accusers.

considerable, and not so generally made use of, it would be too tedious to enumerate; I shall therefore proceed, according as I propos'd, to consider the Revenues and Forces of the *Ottoman* Emperor.

THE Revenues of the Grand Signior are partly fix'd and partly casual. The fix'd are the Customs, the Capitation-Tax impos'd on every Subject of the Empire who is not of the *Mahometan* Religion, the Excise upon all the Produce of the Soil, and the annual Tributes paid by the *Crim Tartar*, the Princes of *Moldavia* and *Walachia*, the Republick of *Ragusa*, and Part of *Mingrelia*. Half a Million of Money, out of a Million or more, levied annually in the Kingdom of *Egypt*, comes into the Imperial Treasury, the rest being laid out in paying the Officers and Forces of that Province, or sent to *Mecca* to defray the Expences of the religious Worship there, and of filling the Cisterns of *Arabia* with Water, which lie on the Road for the Use of Pilgrims travelling to that Place.

BUT all these are Trifles, in comparison of the vast Sums the Sultan continually extorts from his Viceroys and great Officers of State, either by way of Loan or under the Name of Presents. He is also Heir to all his Officers and Ministers, who, after they have heap'd up the Spoils of whole Provinces and Kingdoms, must leave all when they die to the Disposal of their Sovereign, who commonly allows but a small Portion of it to the Relations of the Deceased, let him have merited ever so much by his Behaviour: Nor indeed does he often stay to let these great Men die a natural Death, or give them Time to conceal their Treasure, but under Pretence of Misconduct, he cuts them off in their Prime, and their Gold, Silver, Jewels, and Heads are carried at once to the Seraglio. He who succeeds a displaced Bashaw must likewise pay a considerable Sum for his Advancement, and continue his Presents from Time to Time to secure him
in

in his Government, as we have before observ'd of the great Officers in general.

THESE Things, with many other casual Branches of the Revenue, make it impracticable to calculate exactly what Sums are annually brought into the Sultan's Treasury. Besides, as the Government is arbitrary, the Prince can, in Cases of Necessity, command the Purfes of every Subject; and even the Riches of the Mosques is at his Service, as we have already hinted, to be employ'd in defence of the *Mahometan* Superstition, which Plea is always made use of in time of a War with any of the Christian Powers.

As to the Royal Treasury, which is in the Seraglio near the Hall of the Divan, it is divided into four Chambers; the first two of which are fill'd with different Sorts of Arms, rich Vests and Furs, embroider'd Cushions, Pieces of the finest *English* Cloth, together with Velvets, Brocades of Gold and Silver, Bridles and Saddles cover'd with precious Stones, and many other Things of Value, most of which have been presented to the Sultan either by the *Turkish* Officers, or by foreign Ministers in behalf of their respective Masters.

IN the third Chamber the Jewels of the Grand Signior are deposited, and some of the richest Arms in the World, the Sabres and other Weapons glittering with Diamonds of prodigious Value. These seldom lie long here, for the Emperor makes Presents of them to the Bashaws, from whom he receives others when they die or are remov'd.

THE fourth Chamber is properly the publick Treasury, which is full of strong Chests, wherein the Gold and Silver is secur'd by several Locks, and the Door is seal'd with the Grand Signior's Signet, who keeps one of the Keys, and the other is in the Hands of the Grand Vizier. Before the Door is open'd, strict Inspection is made, to see that the Seal has suffer'd no Alteration; and this is usually done upon Council-Days,

Days, when they lock up what Money has been paid into the Treasurer's Hands, or take out the Sums appointed for the Payment of the Troops, and other Services; after which the Grand Vizier again seals it with the Emperor's Signet.

THE private Treasure of the Grand Signior is lodged in a subterraneous Vault, into which none enters but himself and some Pages of the Treasury. No Silver Coin is brought hither; but when it appears that there is Gold enough in the fourth Chamber to fill two hundred Bags, the Vizier gives notice of it to the Sultan, who comes in Person to see them remov'd into the Vault, and seals the Chests in which they are deposited. The Bags are of Leather, and contain fifteen thousand Sequins apiece, a *Turkish* Coin worth about nine Shillings Sterling. At these Times the Emperor usually makes his Largeesses both to the Pages who attend him in the Privy-Treasury, and to the great Men who follow him to the Door, but wait with the Grand Vizier in the fourth Chamber till he returns.

HAVING given an ample Account of the Grand Signior, his Officers of State, and his Revenues, I proceed now to consider the *Turkish* Forces, the Manner in which they are subsisted, their Arms, and several Particulars relating to the military Affairs of the *Ottoman* Empire. The *Turkish* Militia is of two Sorts, the first having certain Lands appointed for their Maintenance, and the other being paid out of the Imperial Treasury. The former are again distinguish'd into *Zaims* and *Timariots*, but the Difference chiefly consists in the Number of Men they are obliged to bring into the Field, according to the Value of their respective Tenures and Incomes.

THE Lands a Zaim holds are from 20000 Aspers *per Annum*, to 99999, and no more; for one Asper above that Number would make it the Revenue of a Sangiack-Bey, or Bashaw, whose Income is from

100000 Aspers to 999999; and if it amounts to one more, it is the Revenue of a Beglerbeg, or Viceroy of a Province, who has several Bashaws under him. The Number of Horsemen a Zaim is obliged to bring into the Field is from four to nineteen, according to the Value of his Lands; that is, at the Rate of one Man for every five thousand Aspers.

THERE are two Sorts of Timariots, some of them holding of the Beglerbeg of the Province, and others directly of the Grand Signior. The latter have from six thousand to nineteen thousand nine hundred ninety-nine Aspers *per Annum*, for one Asper more would make a Man a Zaim: But those who hold of the Viceroy have only from three thousand to six thousand Aspers. Every Timariot is bound to provide one Horseman for every three thousand Aspers of his Income; that is, each of them from two to six.

ONE would think that the Revenues of this Militia are not sufficient for the Services they are obliged to perform; for five thousand Aspers amount to little above ten Pounds Sterling, which seems a small Allowance for maintaining a Trooper with his Horse and Accoutrements for a Twelvemonth. But Provisions are much cheaper in *Turkey* than in most Parts of *Europe*; and in Time of Peace it is probable the Zaims and Timariots save a great deal of the Money in their Pockets, being artful enough to impose on the Government, or perhaps bribe their Superiors to connive at the Deficiency.

BOTH Zaims and Timariots are formed into Regiments, commanded by Colonels, who are under the Bashaws, as they are inferior to the Beglerbeg of the Province; and when the Army is composed of the Militia of several Provinces, the whole is commanded in the Absence of the Grand Signior by the Prime Vizier or the Seraskier. The Zaims bring into the Field large Tents, wherein they have several Apartments, with Kitchens and Stables, suitable to their Quality;

Quality; the Equipages of the Timariots, as well as their Tents, are smaller, and proportion'd to their Revenue. They are obliged to march in Person to the Army on the first Orders; and their Presence is so absolutely requir'd, that those who are indisposed are carried in Litters, or Panniers, such as their Women travel in, which are hung on each Side of a Horse or Camel. They are likewise oblig'd by the Tenure of their Lands to find Men for the Sea Service, if requir'd by the Government.

THE Horse rais'd and maintain'd by the Zaims and Timariots only are generally reckon'd to amount to a hundred thousand, but the Number is very uncertain. When the *Turks* compute how many Men a Beglerbeg can bring into the Field, they count the Zaims and Timariots there are in the Province, which they call so many *Swords*, but are seldom so exact as to calculate how many Troopers every Zaim or Timariot is obliged to furnish. But besides this Body of Militia, in Time of War there is always a great Number of voluntier Cavalry or Adventurers, whom the *Turks* call *Gionulli*, who live at their own Charge, in Expectation of succeeding the Zaims and Timariots that are kill'd in the Service; and these, to raise their Fortunes, will engage in the most desperate Enterprizes, promising themselves an Estate if they survive, or, if they die in a War against Christians, an immediate Entrance into Paradise.

WHEN any Zaim or Timariot grows old or impotent, he has the Privilege of resigning to his Son or some other Relation. If a Zaim or Timariot of *Romania*, the Province wherein *Constantinople* is situated, lose his Life in the Service of his Country, his Lands are divided among his Sons; but if he die a natural Death, they are disposed of by the Beglerbeg, who may confer them on the Children of the Deceased, sell them, or give them to his own Servants and Creatures. In this last respect, very great Abuses are committed

committed by the Governors in most of the Provinces ; which has render'd this Militia much less formidable of late Years, than when these Lands were more generally the Reward of extraordinary Merit.

IN speaking of this Body of Horse I do not include the Militia of *Egypt*, with which I am not so well acquainted, as to give a particular Account of it : But this is certain, that the military Bodies in that Country are very little under the Command of the Porte, and are so powerful, that they have sometimes deposed and imprisoned the Bashaw of *Grand Cairo*, who is the *Turkish* Viceroy. In a Word, the Beys, who are Natives of *Egypt*, have such an Influence over the Soldiery in their several Districts, that the Grand Signior is obliged to dissemble and connive at their Insolence, being afraid lest forcible Remedies should occasion a general Revolt, and rend that valuable Kingdom from the Body of the Empire. But perhaps I may speak farther on this Subject hereafter.

THE *Tartars*, *Walachians*, *Moldavians*, and other People tributary to the *Ottoman* Empire, send also certain auxiliary Forces, when Occasion requires, under the Command of their respective Princes. The Han of the *Crim Tartars* is obliged to furnish a hundred thousand Men when the Grand Signior takes the Field, and to serve in Person ; but if the *Turkish* Army is commanded by the Prime Vizier, the Son of the Han, if he has one, or some other of his Generals, brings forty or fifty thousand Men into the Field ; and the Princes of *Moldavia* and *Walachia* bring six or seven thousand Men, and are never excused from personal Attendance.

THOSE Forces which receive their Pay from the Treasury may not improperly be call'd Troops of the Household, to distinguish them from those I have been describing, who are subsisted out of the Lands of the Provinces ; and these are the *Spahis* and *Janizaries*. Indeed the *Zaims* and *Timariots*, and the Cavalry

Cavalry upon every Establishment, are call'd Spahis; but the Appellation seems more particularly appropriated to those Bodies that are paid by the Court, whereof I am now going to give some Account. The Spahis then are Men of tolerable Education, being taken out of the Seminaries of the Seraglio, from among *Ichoglans* and *Agemoglans*, already spoken of, and are about twelve thousand in Number. They are divided into two Bodies, one carrying a yellow, the other a red Standard. These last were originally the Servants of the former, but are now equal if not superior to them in Honour, which they gain'd on the following Occasion. Sultan *Mahomet* the Third, at a Battle in *Hungary*, observing that the Spahis of the Yellow gave Ground, perswaded them with the greatest Earnestness, but to no purpose, to renew the Charge; but their Servants still remaining in a Body, he prevail'd with them, by Promises or other Encouragements, to supply the Place of their Masters, which they did with such Bravery and Success, that the Victory fell at length to the Side of the *Ottomans*. In Memory of this Service it is said, the Sultan gave them the Pre-eminence of their Masters, and allow'd them to bear a red Standard, which was the Colour of that they put up when they made this successful Charge on the Enemy.

THEY were anciently armed with a Lance and Scymetar, Bows and Arrows, and a Gerit or Dart, about two Foot and a half long, which they would throw with wonderful Dexterity; but now they have learn'd the Use of Carbines and Pistols, which, with the Scymitar, are their chief Weapons. Some, however, continue to use Bows and Arrows, especially the Spahis of *Asia*, those of *Europe* chusing rather the Arms in use amongst Christians. They also wear a Head-piece painted of the Colour whereby their Squadron is distinguish'd.

IT is observ'd that the *Asian* Spahis are generally better mounted than those of *Europe*, but that the latter are better disciplined, on account of their frequent Engagements with the Christians. In the last Century especially the *Asiaticks* made a great Figure in the *Turkish* Army, with fine Tents, led Horses, and other Equipage; but the Grand Vizier *Mahomet Cuperli*, thinking this not suitable to their Station, endeavour'd to humble them, chopping off the Heads of several who shew'd a Spirit of Mutiny and Faction. In this respect, however, he is said to have carried the Matter too far, and to have kept them in Ignorance of proper Discipline, for fear of increasing their Insolence; so that by one means or other they have lost much of their ancient Reputation. Their usual Punishment is the Bastinado on the Soles of their Feet; but the *Janizaries*, who are Foot-Soldiers, receive the Blows on their Buttocks, that they may not be disabled from marching.

THE Pay of the Spahis is very different, according to their Education, or the Chambers they are taken out of, being from twelve to a hundred Aspers a Day. Those who are brought up in the Seraglio's of *Pera*, *Adrianople*, and some other inferior Nurseries, or those who have the Liberty of living abroad, and are employed in doing servile Offices for the Court, have the lowest Pay of twelve Aspers; but those who come from the *Ichoglans* in the Grand Signior's own Seraglio, especially those of the higher Chambers, have at first thirty Aspers a Day, which Salary is afterwards increased according to the Interest of their Friends, or their own Merit, but never rises to above a hundred. The Spahis also have their Pay advanced at the Instalment of a Grand Signior, and receive Largeesses from him upon other Occasions; particularly when he takes the Field in Person, he gives them five thousand Aspers a Man, to furnish themselves with Arms and Accoutrements.

THE most select and eminent of the Spahi's are those call'd *Mutefaraca**, who are a Sort of Favourites, that have been brought up in the Grand Signior's Seraglio, who himself is their Colonel. These are about five hundred in Number, are the Sultan's Life-Guard, and never take the Field but when he commands in Person.

BESIDES the two Bodies of Spahi's abovemention'd, there are four others of less Note; the first carrying a white and red Standard, the second a white and yellow, the third a green, and the fourth a white: But these are only levied upon pressing Occasions, and do all manner of Duty, their Pay being only from twelve to twenty Aspers a Day; though they are capable of being preferr'd into the other Bodies, according to their Merit.

I SHALL only add with respect to this Soldiery, that the Sons of Spahis have the Privilege of being enroll'd, and receiving twelve Aspers a Day, on presenting themselves before the Grand Vizier; but this must issue from the Father's Pay: However, when they are upon this Foundation their Pay is usually increased, and they are in a ready Way to Preferment.

THE *Janizaries* are another considerable Body of Forces, (taken from among the *Agemoglans*) who formerly were held in great Esteem and Reputation, and contributed not a little to the Establishment of the *Ottoman* Empire. They serve altogether on Foot, and, though they are much degenerated, are still reckon'd the best Soldiers in the *Turkish* Armies, and on them they principally depend in an Engagement. They were first instituted in the Reign of *Amurat*, their third Emperor; at least he prescribed Rules for their Education and Maintenance: And his Prime Vizier or-

* Dr. *Pococke* calls them *Muteferrika*, and says that the Word implies *chosen People*; but does not reckon this Guard of the

Grand Signior in the Body of the Spahis: And M. *Thevenot* seems to make the same Distinction.

der'd, that, for the Augmentation of this Militia, every fifth Captive taken from the Christians, above fifteen Years of Age, should belong to the Sultan. In order to instruct them in the Language and Religion of the Country, and to inure them to Hardships and a laborious Life, they used to be distributed among the Peasants of *Asia*. They did not at first exceed the Number of seven thousand, but they are now increas'd to twenty-five thousand effective Men; and if we take in all who enjoy the Name and Privileges, but not the Pay of *Janizaries*, they will amount to above a hundred thousand; for many, by presenting a Sum of Money to the Officer who commands these Troops in every Province, are acknowledged and countenanced as *Janizaries*, though scarce ever brought into actual Service. But these are not deem'd true Janizaries, or *Janizaries of the Porte*, being never enroll'd as such; though indeed the greatest Part of the *Turkish* Infantry carries the Name of *Janizaries*, as that of *Spahis* is frequently given to their Cavalry in general.

THE Body of Janizaries was once composed only of the Children of Christians, many of them paid by way of Tribute, and all educated in the *Mohometan* Superstition; but now the *Turks*, by bribing the Officers, procure their own Children to be admitted into these Seminaries. All of them, however, are inur'd to laborious Employments, as cutting Wood, carrying Burthens, manuring and tilling the Ground, and such-like Business, before they are enroll'd as Janizaries. Those who are to be admitted among the Janizaries of the *Porte* pass in Review before the Aga, every one taking hold of the Bottom of his Companion's Vest; and their Names being register'd, they all run up to the Master of their Chamber, who gives every one, as he passes by, a Box on the Ear, to signify their coming under his Jurisdiction: And this is all the Ceremony at the Admission of a Janizary.

THE

THE Quarters of the Janizaries in *Constantinople*, which are very large Buildings, and capable of containing a vast Number of Men, are divided into a hundred and sixty-two Chambers, of which eighty are of ancient Foundation, and eighty-two of a more modern Date. In these Chambers dwell such Janizaries as are unmarried, and have two Meals a Day provided for them by the Government. The principal Officers of these Chambers are the Tchorbagi, or Captain : the Master of the Chamber ; the Ensign-bearer ; the Purser ; and the Cook, who, besides his Office of Cookery, has the Punishment of those who are guilty of any Crime. There is also an under Cook, whose Business it is to summon the married Janizaries who live in *Constantinople*, when their Attendance is requir'd. Formerly the Janizaries were not permitted to marry, the *Turks* being persuaded that the Cares of a Family are in some measures incompatible with the Duties of a military Life : However, any of them may now marry if they please, but it is a Hindrance to their Preferment ; for the Batchelors only attain to Offices, and are more esteem'd by their Commanders. The Number of Janizaries residing in *Constantinople* is usually about twelve thousand ; some in the Chambers, and others in their own Houses, following their respective Occupations.

THE Pay of the Janizaries is from two to twelve Aspers a Day, which is the highest that a private Man ever obtains ; and indeed would be but an indifferent Allowance, were it not for the Benefit of the Chambers, where they have a Table spread at constant Hours, and are provided with every thing that is necessary for the Support of Life. They receive every Year a Garment of coarse Cloth of *Salonica*, and have many occasional Advantages which cannot be easily enumerated.

No Body of Troops in the World are more united than that of the Janizaries, which strict Union pre-

serves their Authority and makes them every where fear'd and respected. In Time of Peace they are not armed, carrying only a Staff or Cane in their Hands, and yet they are a great Safeguard to Strangers, being so much dreaded, that no body dares molest a Foreigner if they see him attended by a Janizary; so that they are usually retain'd by Christian Ambassadors, and others, whose Circumstances can afford them such a Security.

THE Habit of the Janizaries is like the rest of the *Turks*, and has nothing peculiar in it except their Cap*, which is made like the Sleeve of a Gown; one End of it being put upon their Head, and the other hanging down upon their Shoulders. On the Fore-part of this Cap is fix'd a conical Piece of Silver gilt, about six Inches high, and adorn'd with bastard Stones†:

* *D'Herbelot* tells us the Meaning of the Name of this Body of Infantry, and the Reason of their wearing the Cap here described. He says, that *Jenitcheri* signifies a new Band or Troop, and that the Name was first given by *Amurat I.* call'd the Conqueror, who chusing out one fifth Part of the Christian Prisoners whom he had taken from the *Greeks*, and instructing them in the Discipline of War, and the Doctrines of *Mahomet*, sent them to *Hagi Bektasche*, (a Person revered among the *Turks* for his supposed Sanctity) that he might confer his Blessing on them, and give them some Mark to distinguish them from the rest of the Troops. *Bektasche*, after blessing them in his Manner, cut off one of the Sleeves of the Fur-Gown he had on, and put it on the Head of the Leader of this new Militia; from which

Time, viz. the Year of Christ 1361, they have retained this Sort of Cap, and the Name given them by *Amurat*.

† *Busbequius* describes the Dress of the Janizaries in the same Manner, and adds, that from their Habit and the Demureness of their Looks, he should have taken them for a Sort of Monks rather than Soldiers, if he had not been told the contrary. “*Vestitu (inquit) utuntur ad talos demisso; capitis tegmen habent ex penulæ manica, nam inde, ut ipsi memorant, duxit originem) cujus parti caput insertum sit, pars retro propendens cervicem verberat. A fronte surgit oblongus argenteus conus deauratus, gemmisque elaboratus, sed vulgaribus. — Summa cum modestia compositis ante sinum manibus terramque intuentes taciti adstabant;*

But

But this may be reckon'd their Cap of Ceremony, for they do not wear it in common. Their Arms, in Time of War, are a Sabre and Musquet, which they handle very dextrously, but charge in Confusion as well as the Spahis; though no doubt the *Turks* improve in their manner of drawing up an Army. from their frequent Engagements with the Christians.

OUT of the Body of the Janizaries are taken the Gunners who attend the Train, and those who have the Care of the Armoury. The Gunners are about twelve hundred, under the Direction of the Grand Master of the Artillery; and live at *Topana*, in Apartments divided into fifty or sixty Chambers. But the Renegado Christians are much their best Engineers, nor could the *Turks* either attack or defend a Town well without them; and it is somewhat surprizing that they have not instructed them more in our military Discipline, as well as in the Art of Fortification; though the Reason perhaps may be the Pride of the *Turks*, which will not let them condescend to learn any thing of the Christians, but with Reluctance, and upon the last Necessity. Those who look to the Arms are about six hundred in number, and have not only the Care of the old Arms that are in the Arsenal, but of those of the Janizaries and Spahis, which they are obliged to deliver out to them in good Order, when they are going to take the Field.

THE Aga or chief Commander of the Janizaries is one of the principal Officers of the Empire, and has the Privilege of appearing before the Grand Signior with his Arms at liberty; whereas the other great Men of the Court, even the Prime Vizier himself, never appear in their Sovereign's Presence but with their

“ magis ut in iis monachos no-
 “ stros agnoscas quam milites.—
 “ Et sane, ni Gianizaros esse
 “ præmonitus fuisssem, mona-

“ chorum Turcicorum genus
 “ aliquod, aut collegii nescio
 “ cujus sodales esse facile credi-
 “ dissem.” *Epiß. p. 13, 14.*

Arms across their Breast; a Posture expressing Servility rather than Respect. When this General dies, the Treasurer of the Janizaries inherits his Goods; and he is perhaps the only Officer whose Effects are not seiz'd after his Decease for the Use of the Emperor. The other Officers of Note among the Janizaries are the Aga's Lieutenant, the Grand Provost, and the Captain of the Serjeants, who march by the Grand Signior's Side upon Days of Ceremony.

BESIDES the Janizaries of the *Porte*, of whom we have been speaking, every Province of the *Turkish* Empire is fill'd with Foot-Soldiers who bear that Name, as already intimated, but are not enrolled with the others. The Colonels, of which there is one in each Province, generally abuse their Office, and admit any Rascals into this once honourable Soldiery. All vile Persons, who would skreen themselves from the ordinary Courts of Justice; those who would escape the Taxes, or be excus'd from publick Offices, purchase the Title of *Janizaries*; but are so far from receiving Pay, that some of them give several Aspers a Day to those Colonels, to enjoy the Privileges with which the Body of Janizaries are vested.

THERE is another Sort of inferior Infantry call'd *Aaps* and *Arcangi's*, who are of more ancient Institution than the Janizaries themselves, but are now very much despised. They serve chiefly for Pioneers, to blunt the Swords of an Enemy, or fill up a Ditch at an Attack; and are generally detach'd before the Army to ravage and plunder the Enemy's Country, or in Time of Peace to make Incursions into the Territories of their Neighbours. However, if any of these Troops behave well, and distinguish themselves by some gallant Action, they are admitted into the Body of Janizaries.

WHEN the *Turkish* Army takes the Field, the Janizaries and the rest of the Infantry are posted in the Front, pitching their Tents round about that of their
Aga

Aga or General. In the Center is erected the magnificent Pavilion of the Grand Signior, if he commands in Person ; or that of the Grand Vizier, the chief Steward, the Chancellor, the Lord Treasurer, the Master of the Ceremonies, and other great Officers of the Empire. These Pavilions encompass a spacious Field, in the Middle of which a lofty Tent or Canopy is set up, where People attend who have any Business in the Divan or Court of the Vizier, or with the Generals and Officers of State ; and this Place also serves for the Correction and Execution of Criminals. Within this Circle likewise are kept the Chests of Treasure for the Payment of the Army, which are piled up together, and surrounded by a Guard of Spahis. Near the Vizier's Quarters stand the Tents of the Beglerbegs, Bashaws, and other Persons of Distinction, who, with their vast Train of Servants and Dependents, constitute a considerable Part of the *Turkish* Army. The Spahis, with their Baggage, are posted in the Rear, and the Train of Artillery with the Ammunition is generally on the Right of the Vizier's Quarters.

THE Tents or Pavilions of the Vizier and other Officers of State better deserve the Name of Palaces than the most sumptuous Edifices in *Turkey*, whether we consider their Extent, the Variety and Commodiousness of the Apartments, or the Richness of their Furniture. These moveable Habitations, with the Posts that support them, being weighty and cumbersome, the *Turkish* Army moves but slowly ; nor do they use Wheel-Carriages, but load all their Baggage upon Camels, Mules, or Horses. People of Distinction are furnish'd with two Sets of Tents, one of which is sent away before the Army to the Ground design'd for their Encampment, and are pitch'd and provided with all Accommodations against the Arrival of the great Persons to whom they belong : But this way of marching makes it necessary to employ a

vast Number of Beasts of Burden* and Servants, which must be attended with great Expence, and prove a Hindrance to an Army when Expedition is requir'd.

ON this Account the *Turkish* Armies appear exceeding numerous, when in Reality the fighting Men scarce amount to half the Number they bring into the Field. In such a vast Multitude one would expect frequent Quarrels and Disorders; but it is observ'd that these things seldom happen amongst them, which some ascribe to their Sobriety, or rather Want of Wine: For the *Turks* are so sensible of the ill Consequence of indulging the Soldiery in strong Liquors, that it is said a Detachment marches before the Army, making Proclamation, that no body expose any Wine to Sale, whilst the Forces continue in the Neighbourhood; for notwithstanding Wine is prohibited by their Law, yet many of them will drink it when they have an Opportunity, and that to a very great Excess.

IT may not be amiss to return back to the Janizaries, whom we have represented as the Flower of the *Turkish* Forces, and the Defence and Support of the *Ottoman* Empire: Let us now view them in another Light, and consider them as an insolent, muti-

* The Number of Beasts employ'd is still more surprising, when they march against an Enemy over large Desarts, or into a Country that has been laid waste to prevent their subsisting; for in such Cases they are obliged to carry with them not only their Baggage, but all the Provisions necessary for the Army. Accordingly *Busseguis* observes, that the *Turks*, in their *Persian* Expeditions, sometimes employ above forty thousand Camels for those Purposes, and almost

an equal Number of Mules.
 “ Proficiens ad bellum Turcarum princeps multa camelorum millia secum ducit, supra quadraginta, nec multo pauciores sarcinarios mulos; quorum magnam partem, ubi in Persiam itur, onerant omne genus frugibus, sed præcipue oryzâ. Iidem tam muli, quam cameli, tentoriis atque armis reliquoque bellico instrumento & apparatu portando deferunt.” *Epist.* p. 157.

nous, seditious Soldiery, committing Outrages with Impunity, demanding the Heads of the greatest Officers and Ministers upon the slightest Disgust or pretended Grievance, setting up and deposing Emperors at pleasure, and overturning that very Power and Constitution which at first they were so instrumental to establish. When the Janizaries think themselves aggrieved, their Discontent begins commonly to shew itself in the Court of the Divan, where some hundreds of them attend on Council-Days, and have their Food sent them from the Grand Signior's Kitchen. If they are out of humour with the Ministry, or any great Man, they overturn their Plates of Rice, and slight the Entertainment; which having often been found the Prelude to an Insurrection, the Sultan and his Ministers endeavour by fair Promises to appease them before things are carried to Extremity; but they seldom abate much of their first Demands.

A FEW Instances of the sudden Revolutions that have been brought about in the *Turkish* Empire by the Janizaries, and other standing Forces, will shew the Precariousness of the Grand Signior's Power, and afford Matter of Instruction as well as Entertainment. They deposed *Bajazet* the Second in the Year 1512, and promoted the Death of *Amurat* III. in 1595. *Osman* the Second, who had taken a Resolution to break them, having imprudently disclosed his Design, soon felt the Weight of their Resentment; for having taken him forcibly out of the Seraglio, they obliged him to walk on foot to the Castle of the *Seven Towers*, where he was strangled in 1622. *Mustapha* the First, whom this Soldiery placed in *Osman*'s Room, was in a short Time deposed by the same Hands that had rais'd him to the Imperial Throne. They also put to Death Sultan *Ibrahim* in 1649, after having carried him ignominiously from the Seraglio to the *Seven Towers*. His Son *Mahomet* IV, who succeeded him, was so happy indeed as to die a natural Death, but
he

he was deposed by the Janizaries, having been unsuccessful in his Wars against the Christians*, which is a sufficient Pretence with them for dethroning an Emperor. In his room they advanced his Brother *Solyman* III, a Prince of no Merit, whom some time after they also deposed.

I SHALL be a little more particular in giving an Account of the Revolutions which have happen'd in the present Century; and first of that in the Year 1703, wherein *Mustapha* II. was deposed, and *Achmet* III. advanced to the Throne by the Soldiery. In the said Year, about the Beginning of *May*, the Inhabitants of *Constantinople* express'd great Uneasiness, on account of the Grand Signior's residing continually at *Adrianople*, whereby their Trade declin'd, or was very much diverted from that Metropolis; but they exclaim'd more especially against the Mufti; whom they look'd upon as the Author of those Counsels. The Caimacan of *Constantinople*, who was the Mufti's Son, sent

* It was in this Prince's Reign, that the *Turks*, under the Command of the Grand Vizier *Cara Mustapha*, laid Siege to *Vienna*, the 14th of *July* 1683. They carried on the Siege with their usual Fury for two Months, when the Garrison was so weaken'd and harra's'd by continual Attacks, that *Vienna* had certainly been lost, but for the Vigilance and Conduct of the Governor, Count *Staremburg*. At length the Duke of *Lorraine*, the Imperial General, being join'd by the Elector of *Saxony* with ten thousand Men, and after him by *John Sobieski*, King of *Poland*, with twenty-four thousand Horse, came to a Resolution to give the Enemy Battle. The right Wing of the Army was commanded by

the King of *Poland*, the Left by the Duke of *Lorraine*, and the Center by the Electors of *Bavaria* and *Saxony*, and Prince *Waldeck*; and in this Order they march'd to attack the Besiegers. After about three Hours obstinate Resistance, they forced the *Turkish* Camp, whereupon their Horse fled, leaving their Foot to the Mercy of the victorious Christians; and the Siege was happily rais'd the twelfth of *September*. This Miscarriage occasion'd great Uneasiness at *Constantinople*, which was follow'd by the dethroning of *Mahomet* IV, tho' the Grand Vizier only could be blamed: So hard is the Fate of the *Turkish* Monarchs!

Advice of this to Court; but no great Notice being taken of it, the Disaffection still increas'd, and it was publickly talk'd, that the Mufti either farm'd out or sold the publick Offices to the best Bidders; that his own Family had engross'd the most profitable Places under the Government; and that, by his Oppressions, he had alienated the Hearts of the Grand Signior's Subjects, and made them look upon him as a Tyrant, rather than the Father of his People. I shall not pretend to determine what Foundation there was for all this Clamour; but in July following, some hundreds of the *Zebigi's* (who have the Care of the Arms, and are chosen out of the Body of Janizaries, as before-mention'd) set up a Standard in the *Atmeidan*, a great Square in *Constantinople*, proclaiming that every good Mussulman, who had any Value for their ancient Laws and Liberties, should repair thither for their Defence. It was not long before they were join'd by others of the Soldiery; but the *Zebigi-Bassa*, who was a Creature of the Mufti's, kept out of the way, for fear he should be compell'd to put himself at the Head of the Mutineers. The *Topigi's*, or Gunners belonging to the Artillery, soon after repair'd to the Standard of the Malecontents; whereupon they march'd in a Body towards the Seraglio, and meeting with a Party of Janizaries under the Command of their Vice-Aga, who were going to post themselves in the Palace for its Security, the Janizaries all deserted their Lieutenant, demanding their Colours, which he had in his Bosom; but the Officer pretending he had left them at home, a Soldier at one Blow cleft his Head with a Sabre, took the Colours from him, and having fasten'd them to a Pike-Staff, proclaim'd, that if any of their Body did not repair to the Standard, they should be deem'd Infidels. Hereupon all the Janizaries immediately assembled, and march'd with the others to invest the Seraglio; where finding the Iron Gate shut, and using some Threats if it was not open'd,

open'd, the Capigi's, or Porters, who were no less dissatisfied than the rest, soon let them in; upon which the Caimacan, the Mufti's Son, fled; and the Bostangi Bashaw, upon Promise of his Life, and being continued in his Post, came over to their Party.

BESIDES the above-mention'd Grievances, the Soldiery in general complain'd of their want of Pay; upon which account the Spahis also join'd the Malecontents, and several young Fellows in *Constantinople* having voluntarily enter'd amongst them, they were now increased to a considerable Army; whereupon they determin'd to leave a Garrison in the Seraglio, and encamp'd in the *Atmeidan*. Their Thoughts being now turn'd on the Choice of a General, they pitch'd upon *Achmet* Bashaw, who was then at his Country-Seat; and having dragg'd him from his Retirement against his Will, they made him Prime Vizier, and compell'd him to accept of the Command of the Army. They also nominated an Aga of the Janizaries, and created a new Mufti, Viziers of the Bench, a Reis-Effendi or Chancellor, and other Members of the Divan. Then they publish'd a Manifesto, with their new Mufti's Fetfa (or Confirmation) added to it, summoning the Grand Signior to appear before the *Char-Alla*, a Tribunal held so sacred by the *Mahometans*, that whoever refuses to obey the Citation is deem'd an Infidel; requiring him at the same time to deliver up the old Mufti to the People: And this Manifesto they sent to *Adrianople*, where the Emperor and his Court resided.

To prevent, as much as possible, all Disorders and Tumults in *Constantinople*, the new Vizier sent a Message to all the Foreign Ministers, desiring they would keep their Servants from straggling abroad, or opening any Taverns under their Protection. All other Vintners whatsoever were likewise prohibited selling any Wine to a *Turk* under severe Penalties, and all Shops were order'd to be kept shut, except those
where

where Provisions were fold; and Women were forbidden to appear in the Streets. The Clergy, with the Chiefs of the Malecontents, also exhorted their People not to disgrace a good Cause by committing Outrages; and they even parted with the Treasure of their Mosques, that the Troops might be regularly paid, and have no Cause of Dissatisfaction. By these prudent Measures, notwithstanding there were so many Troops in Arms at this Time, and a Civil War seem'd unavoidable, yet every thing remain'd quiet at *Constantinople*, the Markets were regularly kept, no Noise or Disturbance was heard in the Streets, nor any one's Property invaded.

THE Malecontents having receiv'd Advice that the Grand Signior was assembling his Forces, in order to march against them, they drew a fine Train of Artillery out of the Arsenal, consisting of seventy Pieces of Brass Cannon, which they put on board some Ships in the Harbour, and sent them to land at a Seaport to the Westward of *Constantinople*, together with a vast Quantity of Provisions and Ammunition. They had Intelligence soon after, That the Grand Signior had imprison'd the Deputies that carried their Manifesto, and had promised great Rewards to the *Albanians* and other Troops, to encourage them to make a loyal and vigorous Opposition to the Malecontents, whom he term'd his rebellious Subjects: That he had distributed near two hundred Purfes among the Janizaries about him; and that *Mahomet's* Standard being set up, with a Loaf, a Sabre, and the *Koran* laid upon a Table, according to the Custom of the *Turks*, he had caused an Oath of Allegiance to be administer'd to his Army, which consisted of seventy thousand Men: That the Sultan's Musti had publish'd a Fetfa in the City of *Adrianople*, and in the Army; whereby he declar'd the People of *Constantinople* to be Rebels, Traytors, Infidels, and unworthy the Name of *Mussulmans*; and exhorted all true Believers to take
up

up Arms against them in Defence of the Emperor. Upon this the Musti created by the Malecontents issued a like Decree against the Sultan's Musti and his Adherents.

ON the eighth of *August* the Malecontents held a great Council, wherein they came to a Resolution, That their Emperor *Mustapha*, having neglected to appear before the sacred Tribunal before-mentioned, for three *Fridays* since the Citation sent him, had forfeited his Right to the Empire; and that he should therefore be deposed, and another advanced to the Throne in his Room; which Resolution was confirm'd by the Musti. This Judgment being reduced to Writing was fix'd to the Point of a Spear, and carried in that manner through the City and Camp by a Janizary, whilst the *Muesins* publish'd the Contents of it from the Galleries round the Minarets of the Mosques.

THE following Day the Gros of the Army march'd out of *Constantinople*, leaving in it a Garrison of twenty-five thousand Men, under the Command of *Affan Firalli* Bashaw*, who till then had concealed himself; but being assured of Protection, and that he would be made Governor of the City, he thought fit to appear, and the rather probably, as he found the Disaffection so general.

ANOTHER Council was held soon after, wherein it was propos'd, as most satisfactory to the Army, to advance *Ibrahim*, Cousin to Sultan *Mustapha*, to the Throne; but this was oppos'd by the new Vizier and the Caimacan, who urg'd that it would violate the Order of Succession, and give a Discredit to their Cause: Whereupon it was at length agreed to set up

* This is the same Bashaw that caus'd the Capigi to be strangled who was sent by Sultan *Mustapha* with an Order for

his Execution; an Account of which remarkable Affair has been given already, in p. 102. of this Volume.

Achmet, the only Brother and Heir of the then reigning Emperor.

AN Oath having been administer'd to the Army of the Malecontents, whereby they engaged not to lay down their Arms till all their Grievances were redress'd, they encamp'd at some Distance West of *Constantinople* to the Number of sixty-five thousand Men, and were soon after join'd by eight or ten thousand more from *Asia*, and receiv'd their Train of Artillery. All the Gates of *Constantinople* were now shut up, except two, at which strong Guards were placed, and all Measures were taken for the Security of the City.

IN the mean Time the Sultan's Mufti represented to the Court, that they had little to fear from the Army of the Malecontents, as being compos'd chiefly of a raw undisciplined Rabble, who would disperse on the first Appearance of the regular Troops of the Emperor; and accordingly a Body of thirty thousand Men only were detach'd to oppose their March. But the Generals who commanded this Detachment, finding the Malecontents much better disciplin'd than they had been made to believe, and vastly superior to them in Numbers, propos'd to treat with them in an amicable Manner: To which the Malecontents answer'd, *That the Sultan had been long acquainted with their Demands, and that they should treat with none but himself in Person.* Hereupon the Emperor's Generals retreated with Precipitation, and many of their Troops took the Opportunity of deserting to the Army they had been sent to oppose.

THE Malecontents continuing their March towards *Adrianople*, the Emperor's Army, amounting to eighty thousand Men, advanced from that City in order to give them Battle; and arriving within Cannon-Shot of the Enemy, Orders were given for the Attack: But the Sultan's Forces, instead of preparing for the Engagement, most of them deserted to the disaffected Party, the Janizaries refusing to fight for that *Kysseback*

back (or *Persian Heretick*) as they call'd the *Mufti*. Matters being come to this pafs, the Imperial General himfelf thought it moft advifeable to declare for the Malecontents, and both Armies immediately united, except a fmall Body of faithful *Albanians*, who retired to the Emperor's Pavilion, carrying him the unwelcome News of the bafe Defertion of the reft of the Army: Whereupon he infantly mounted his Horfe, and retreated to his Seraglio at *Adrianople*, there to wait the Ifue of this threatening Revolt, and his Prime Vizier and the *Mufti* fled for their Lives.

THE united Armies in the mean time took poffeffion of the Sultan's Camp, where his own Pavilion was left ftanding; and having made a general Difcharge of their Artillery and fmall Arms, as a Signal of their Union, a great Council was held; wherein it was agreed to detach a Body of eight thoufand Men, commanded by the Aga of the Janizaries and three of the chief *Bafhaws*, to the Seraglio at *Adrianople*, to demand *Achmet*, and proclaim him Emperor. Thefe Generals arriving at the Gates of the Palace, and Sultan *Mustapha* appearing, one of the *Bafhaws* declared to him, that he was no longer Emperor, and defired that his Brother *Achmet* might be brought out to them, who had been elected in his ftand by the Army and People. Accordingly *Mustapha*, without making any Reply, went and fetch'd *Achmet* out of the Prifon where the Princes of the Blood are kept; and, having deliver'd him to the Malecontents, he withdrew; the hard Treatment he had met with from his Subjects not extorting from him the leaft Murmur or Complaint.

THE Aga of the Janizaries then demanded of *Achmet*, Whether he would govern the Empire according to its ancient Customs, and maintain the *Mahometan* Faith? Whether he would make the City of *Constantinople* his ufual Residence in Time of Peace? And whether he would deliver up to them the late *Mufti*

Fefulla

Fesulla Effendi: On these Conditions they promised him Obedience; and the Prince having answer'd in the Affirmative, they unanimously cried out, *Let Sultan Achmet live and reign*. Being then conducted to the Camp, he was there proclaim'd Emperor with great Solemnity, receiving the Homage of the Prime Vizier, and all the General Officers of the Army.

ADVICE of the Proceedings and Success of the Malecontents was immediately sent to *Constantinople*; whereupon the new Emperor was order'd to be pray'd for in the Mosques, all Affairs of State were transacted in his Name, the Gates of the City and the Shops were open'd, and every thing seem'd to run in the usual Channel, as if no Insurrection or Change of Government had happen'd: So speedily are great Revolutions brought about, when a general Disgust prevails among the Army and People.

AFTER the Business of proclaiming the new Emperor was over, Search was made through the City of *Adrianople* for the late Mufti, the chief Object of the People's Resentment; and Intelligence being given that he was fled to *Philippopoli*, a Detachment of Horse was sent after him, but he was gone from thence the Night before they arrived; whereupon the Troops divided themselves, going different Ways in quest of him; and the unfortunate Mufti was at length taken on the Coast of the *Black Sea*, just as he was about to embark. The Spahis having brought back their Prisoner to *Adrianople*, he was made a Bashaw, to prepare him for Execution; for according to the *Mahometan* Law, it seems, a Mufti ought not to be put to Death; but after he has been degraded, and reduced to the Condition of a Layman by taking upon him some secular Employment, the Veneration they had for him as their supreme Pontiff no longer subsists, and they make no Scruple of treating him in an ignominious

minious Manner, or even taking away his Life, as was evident upon the present Occasion*.

THE poor Mufti having been put to the Torture to force him to confess where his Money and Effects were deposited, which fell as usual to the Share of the new Emperor, was afterwards deliver'd into the Hands of the Soldiery, his implacable Enemies; who set him upon an Ass with his Face towards the Tail, which they obliged him to hold in his Hand, and caus'd a poor Jew to lead him in that manner through the principal Streets of the City; the Populace crying out as he pass'd along, *This is the Man who has given pernicious Counsel to Emperors*, (for he had been Preceptor to the deposed Sultan, who was too much influenced by his Advice) *violated the Laws he ought to have maintain'd, and enrich'd himself at the Expence of the Publick. Behold the Persian Heretick!* During the Procession they met with two Greek Priests who had been at a Funeral, and had their Censers still in their Hands, whom they compell'd to walk behind the Ass; and soon after forcing the old Mufti to dismount and kneel down in the Middle of the Market-Place, one of the Soldiers

* The *Turkish* History affords other Instances besides this, of the Mufti's having been degraded and put to Death, notwithstanding the great Respect the *Turks* pretend to have for his sacred Character. Sultan Morat, or Amurat the Fourth, having to do with a Mufti that did not please him, demanded of him in an angry Manner, *Who was it made thee Mufti? Your Highness*, answer'd he. *Very well*, said the Sultan, *since I was able to invest thee with that Dignity, am I not able to strip thee of it?* What Reply the Mufti made, is not known, bus he was degrad-

ed; and strangled too, if M. Thevenot is not mistaken. If the Mufti were guilty of High Treason, says M. Tournefort, or any enormous Crime, it would be in vain for him to plead that the Law forbids him to be put to Death; for he would be degraded, and sent to the *Seven Towers*, and there pounded alive in a Mortar. On the contrary, as the same Author acknowledges, there have been several Mufti's, who have granted their Fetfa for the deposing and putting to death those very Emperors who rais'd them to that ecclesiastical Dignity.

sever'd

sever'd his Head from his Body with one Stroke of his Sabre; both which were sent to the Army, and the two Priests above-mention'd were obliged to accompany the Corps, singing before it what they were order'd, in the same Manner as they do at the Funerals of their own People. After the Soldiers had feasted their Eyes with the miserable Spectacle, the Head and Body were thrown into the River; and to compleat the Tragedy, the Musti's two Sons soon follow'd their Father's Fate, being beheaded in Prison, and their Estates confiscated.

THESE Executions being over, the new Emperor set forwards for *Constantinople*, where he was install'd with the usual Ceremony in the Mosque of *Ejoup* on the eighteenth of *September*; so that in less than three Months time this great Revolution was begun and compleated. On the same Day, about Seven in the Morning, the deposed Sultan *Mustapha* was brought to that Capital in a cover'd Waggon surrounded by white Eunuchs, and guarded by a Detachment of *Janizaries*; and was confin'd in the Seraglio, in one of the Apartments usually allotted to Prisoners of the Royal Blood. His only Daughter, his Sister, and the Empress Dowager follow'd in other Waggons attended by their Slaves; and afterwards came twenty or thirty more, cover'd as the former, with the Women belonging to the late Sultan, being surrounded by black Eunuchs, and guarded by Parties of *Janizaries* at some Distance from the Front and Rear of the Waggons; who convey'd them to the Old Seraglio, the Place appropriated for the Reception of the Ladies of deceased or dethroned Emperors.

THE new Sultan *Achmet* III. had not reign'd many Months before he displaced the Grand Vizier, the Aga of the Janizaries, and all the great Officers who had brought about the late Revolution in his favour; the Reason whereof was said to be, that they assum'd a Power of governing the State as they thought fit,

leaving the Emperor little more than the Name and Shadow of Sovereignty. This Prince was about twenty-eight Years of Age when he was advanced to the Imperial Throne in 1703, whereof he kept Possession till the Year 1730; at which Time another Revolution happen'd at the *Porte*, much more surprizing than the former, with respect to its speedy Accomplishment, having been effected in seven or eight Days from the first Appearance of the Insurrection. Previous to this, indeed, the People had express'd their Dissatisfaction at the Conduct of the reigning Sultan; blaming him, according to their Custom, for what was not in his Power to prevent: He was, it seems, of too peaceable a Disposition, had been unfortunate in his Wars*, and had yielded up a great

* In the Year 1715 the *Turks* made themselves Masters of the *Morea*, which so alarmed the Emperor, that in 1716 he enter'd into an Alliance with the *Venetians* against them; and Prince *Eugene* taking the Field, attack'd the *Turkish* Army, consisting of 230,000 Men, encamp'd near *Carlowitz* between the *Save* and the *Danube*. The Fight was very bloody, the *Turks* defending themselves well at the Beginning; but, being broken and put to the Rout, a dreadful Slaughter was made of them, and they were forced to leave behind them in their Camp above a hundred Pieces of Cannon, with all their Tents and Baggage. Great Numbers who escaped the Sword of the *Imperialists*, were driven into the *Save* and the *Danube*, where they perish'd; so that the *Turks* are computed to have lost above a hundred thousand Men; and,

amongst other great Officers, the Prime Vizier and the Aga of the Janizaries were kill'd in the Engagement. The victorious Army laid Siege to *Temeswar* the same Campaign, which surrender'd on the 13th of *October*. The following Year was still more unfortunate to the *Turks*; for Prince *Eugene* besieged *Belgrade*, and the Grand Vizier marching to the Relief of it with 200,000 Men, was entirely defeated on the 16th of *August* 1717; and two Days afterwards the Town of *Belgrade* surrender'd. This Series of ill Success induced the *Porte* to desire the Mediation of the maritime Powers to obtain a Peace; and a Treaty was concluded at *Passarowitz* on the 21st of *July* 1718, by the Mediation of *Great-Britain* and *Holland*, whereby it was agreed that all Parties should remain in possession of the several Towns and Countries they
many

many Towns and Provinces to the *Germans* and *Persians*, which were of the last Importance to the *Ottoman* Empire. These and such-like Pretences were the Occasion of that Change of Government which happen'd a little more than two Years before our Arrival at *Constantinople*, of which a very short Account will be sufficient.

ON the 17th of *September*, in the Year abovemention'd, about Eight in the Morning, the Sultan, the Grand Vizier, and the rest of the Court being at *Scutari*, on the *Asiatic* Side of the *Bosphorus*, ten or a Dozen Janizaries, headed by a mean Fellow call'd *Patrona*, came over from thence to *Constantinople*, and going immediately to the *Bezeftin*, or Exchange, cried out, *Brothers, what in God's Name do you do here with your Shops open? Don't you hear that the whole City is in an Uproar at the Atmeidan, being discontented with the Government?* This Alarm, though false, had the desir'd Effect; for the People believing it to be true, shut up their Shops; whereupon the Leader of the disaffected Janizaries took from under his Cloak a small Flag, crying, *Whoever is a true Mussulman*, let him*

had conquer'd; so that the Emperor's Dominions were vastly extended on the Side of *Hungary* and *Servia*, but the *Venetians* were obliged to sit down with the Loss of the *Morea*.

* The *Turks*, it is evident, lay great Stress upon the Appellation of *Mussulman*, which in their Sense is as much as *true Believer*, or *orthodox*; hereby distinguishing those of their Faith from the rest of Mankind, whom they regard as Hereticks or Infidels. Some Authors assert, that the Word signifies *saved*, that is, predestinated; and that the *Mahometans* give themselves that Title, as be-

lieving they are all predestinated to Salvation. *Martinius* is more particular as to the Origin of the Name, which he derives from the *Arabic* Word *musalam*, i. e. *preserved*. The *Mahometans*, he observes, establishing their Religion by Fire and Sword, massacred all those who would not embrace it, and granted Life to all that did, calling them *Mussulmans*, q. d. *erepti è periculo, snatch'd out of Danger*; whence the Word, in Course of Time, became the distinguishing Title of all those of that Sect, who have affix'd to it the Signification of *True Believer*.

follow us; and accordingly a considerable Number flock'd in, so that in the Evening they amounted to above a thousand Men. In the Night they broke open the Shops, provided themselves with Weapons, and set all the Prisoners in the City at Liberty.

THE Aga of the Janizaries, hearing of this Tumult, went with his Guard to suppress it, exhorting the People to keep open their Shops, and follow their Business as usual; but the Rebels would by no means suffer this to be done, and would have cut the Aga in pieces, had they not consider'd his old Age, and his peaceable inoffensive Disposition; they sent him therefore to his Palace, ordering him to be quiet, as he valued his own Preservation.

BY this Time the Court at *Scutari* had been inform'd of these tumultuous Proceedings, and came over to the Grand Signior's Palace in hopes to put a Stop to them, or to prepare for a Defence if necessary; which they might easily have done the first Day: But being Men of little Courage and slow in their Resolutions, they did not come to *Constantinople* till late in the Evening; and then, instead of acting vigorously against the Malecontents, and at the same time dispersing Money among the Janizaries and People, they set up *Mahomet's* Standard over the Gate of the Seraglio, causing Proclamation to be made to this Effect, *Whosoever is a true Mahometan, let him repair to these Colours, and shew due Obedience to the Grand Signior.*

ALL this was to no purpose, nor even the Offer which the Sultan made, of forty Dollars to every Man that would come over to his Party; for the Rebels were extremely busy in all Parts of the City, and continually increasing their Numbers. The first Night they assembled in the *Atmeidan*, they were join'd by several Companies of Janizaries; so that on the 10th in the Morning they divided themselves into Parties, and beat up for Volunteers, inviting the Sol-
diers

diers belonging to the Arms and Artillery to come under their Banner; and that Evening they increased to twelve thousand.

THE next Day the Malecontents were join'd by the Janizaries in general, and marching in a Body to the Gate of the Seraglio, demanded the Grand Vizier, the Captain-Bashaw, and several other Officers to be deliver'd into their Hands; and the Grand Signior, thinking thereby to appease the Tumult, caused those great Ministers to be strangled, and sent their Bodies in several Carts to the Malecontents, who having inhumanly dragg'd them about the Streets, at last flung them to the Dogs to be torn in pieces and devour'd.

ON the 21st, early in the Morning, the Army sent a Message to the Grand Signior, desiring him to resign the Throne to his Nephew *Mahomet*, whom they had chosen for their Emperor; and finding all Opposition would be vain, he sent for the new-elected Prince out of Prison, and then retired thither himself; having first deliver'd up to him the Ensigns of Sovereignty, and wish'd him a long and prosperous Reign.

THE 25th of the same Month, *Mahomet* the Fifth, who was then thirty-two Years of Age, was carried in great Pomp to the Mosque of *Ejoup*, where the Imperial Sabre was girt to his Side, according to Custom, after which he return'd to his Seraglio; and this Prince continued in the peaceable Enjoyment of the Throne when we were at *Constantinople*.

THUS we see, that though the *Turkish* Court has of late Years taken all Occasions to diminish the Power of the Janizaries, by exposing them upon every trifling Service, and thereby cutting off the Flower of that Militia, yet their Union still renders them formidable, and makes it dangerous for the Sultan himself to give them Offence; for whatever the Janizaries in *Constantinople* undertake, they are assur'd

that their Brethren, in all Parts of the Empire, will not fail to approve and imitate their Conduct. We may learn from hence, how difficult it is for a Civil Government to subsist, where there is a superior military Power; a popular General, or even a private Soldier, as in the last-mention'd Insurrection at *Constantinople*, by declaring against some pretended Grievance, may be able to work his Brethren up into a Mutiny, and overturn the Constitution. The *Ottoman* Empire, to say the Truth, seems ready to sink with its own Weight, and may probably be destroy'd by that very Soldiery which had so great a Share in its Establishment; for notwithstanding all the Methods that have been taken to reduce these Troops to Reason, they are far from being brought under a proper Subjection, as the Instances of their licentious Proceedings just now given sufficiently demonstrate.

As to the naval Forces of *Turkey*, they are not very formidable, considering the large Extent of that Empire, and the many fine Seaports with which it is accommodated. But the *Turks* want good Mariners, skilful Pilots, and experienced Officers; and in general they seem not to have a Genius for Navigation, any more than they have for Engineering and other Branches of the Mathematicks. Their Gunners therefore are usually *English*, *Dutch*, or *French*, and oftentimes ignorant enough in that Art, which gives the Christians a great Advantage over them in any Engagement. Many of their Pilots scarce understand the Use of the Compass, steering chiefly by their Knowledge of the Coasts, which is very erroneous; and in long Voyages, as to *Syria* and *Egypt*, they commonly trust themselves to *Greeks*, who have run the Course with Christian Privateers. However, if the *Turks* would apply themselves to Navigation, they would easily become Masters of the *Mediterranean*, and rid themselves of the Corsairs which do so much Mischief to their Traffick. With respect to naval
Stores

Stores and Materials for building Ships, the Coasts of the *Black Sea*, *Egypt*, and other Provinces, furnish them with every thing of that kind in great abundance: But the *Turks* excel as little in building their Shipping, as they do in sailing; their Shipwrights being usually renegado Christians, and those none of the most skilful in their Profession.

AT present the maritime Force of this great Empire is reduced to about thirty Men of War, and fourscore or a hundred Gallies, though they cannot fit out above half the Number without great Difficulty. In the Time of *Mahomet* the Second, of *Selimus*, and of *Solyman* the Second, the *Turks* had much more powerful Fleets, but even then they never made any great Expeditions. After the War of *Candia* they very much neglected their Marine, till *Mizomorto*, the Captain-Bashaw, a Man of extraordinary Capacity for maritime Affairs, restor'd and improv'd their Navy, and tried all Methods to engage Christian Officers in the Grand Signior's Service. *Adrama*, who was nominated for Admiral upon the Death of *Mizomorto*, would probably have brought the *Turkish* Navy to Perfection, had not his Enemies got him strangled soon after his Promotion, upon pretence that he had not been diligent enough in extinguishing a Fire that happen'd near the Arsenal. He is known to this Day among the *Turks* by the Title of the Bashaw of *Rhodes*; and among the Christians by that of the Butcher's Son of *Marseilles*, having been taken very young on board a Ship belonging to that City, and prevail'd upon to turn *Mahometan*. Since his Time the *Turks* have made little or no Improvement in their Navy.

THE *Turkish* Gallies may be distinguish'd into those of *Constantinople*, and those of the *Archipelago*. The former are very large, finely gilt and carved, beautified with various Ornaments, and only put to Sea in the Summer. The Captains are most of them apostate Christians,

Christians, and are allow'd Pay for two hundred Rowers, great part of which they put in their own Pockets. They are supplied with Slaves for this Purpose from *Tartary* and other Countries; and there are People at *Constantinople* who make a Trade of letting out their Slaves during the Summer Season for the Sea-Service, at the rate of Six thousand Aspers the Voyage. When they are in want of Hands, they impress Men at *Constantinople*, and sometimes send out Officers into the Country, taking one able-bodied Man in every twenty Families, and the other nineteen are obliged to contribute towards the maintaining of him. The Zaims and Timariots are also bound by their Tenures, as I before observed, to furnish a certain Number of Men for the Sea-Service; but as very few of these are Mariners, no mighty Things can be expected from their Fleets; a brisk foreign Trade being the only Source to supply Hands fit for manning a Royal Navy: And as the *Turks* scarce ever sail out of their own Dominions, or import any Merchandise in their own Bottoms, it cannot be expected their Fleets should make any considerable Figure, insomuch that we see the little Commonwealth of *Venice* has held them in play for many Years, and frequently braved them in their own Harbours.

THE Gallies of the *Archipelago* are constantly kept in Readiness to put to Sea, and the Captains are paid by Assignments upon the Islands. They are obliged to find their own Slaves, and pay them; for the Government allows them only Vessel, Artillery, and Rigging; so that they are seldom compleatly mann'd, and avoid coming to an Engagement for fear of losing their Slaves. The Island of *Rhodes* is obliged to furnish seven Gallies, that of *Cyprus* six, and other Islands and Sea-ports in Proportion to their Trade and Riches. The Captain-Bashaw, as their High Admiral is call'd, is absolute when at Sea, having Power to strangle the greatest Officer on board, without waiting for the Sultan's

tan's Order; and the Governors of the maritime Provinces are obliged to obey his Commands. He sails round the *Archipelago* in the Summer to receive the Capitation-Tax, and learn the State of Affairs in the Islands; commonly holding his Audit in a Port of *Paros* call'd *Drio*, where he also judges all Matters civil and criminal. Hither the Officers of the Islands repair, to make their Presents to the Admiral, and to pay in the Taxes raised in their respective Jurisdictions.

I NOW proceed to give an Account of the Genius and Temper of the *Turks*, their Persons, Habits, Diet, Diversions, and their Manners and Customs in general. The *Turks* are a People who have little Genius or Inclination for the Improvement of Arts and Sciences, any more than for manuring and cultivating their Lands; and, though they live under the Influence of the same Heaven, and possess the same Countries the ancient *Grecians* did, they are far from being animated by the same Spirit, or endeavouring to imitate such noble Examples. A sluggish, indolent, inactive Life is prefer'd to every thing else, and the greatest Men amongst them saunter away their Time in their *Harams*, which is the Name they give to their Women's Apartments. *Natolia*, or *Asia Minor*, as fertile a Country as any in the World, lies great Part of it uncultivated; and several Provinces of it, which were formerly exceeding populous, and abounded with all the Necessaries and Conveniences of Life, are now become perfect Deserts; and scarce any thing is to be seen but Ruins in those Parts that were anciently famous for fine Cities and elegant Buildings.

THE *Turks* have no manner of Inclination to travel, nor have they any Curiosity to be inform'd of the State and Condition of other Countries, or even of their own. They never enquire after News; and if a Minister of State happen to be displaced, or strangled, they speak of it with the greatest Indifference; only saying, there

is a new Vizier, or a new Bashaw of such a Place, without enquiring into the Cause of the former's Removal. This, perhaps, is as much as they dare say about Affairs of State; but it is certain they are far from being talkative, for five or six of them will frequently sit smoaking together, and scarce speak a Word in a Quarter of an Hour; whereas the *Greeks* chatter incessantly. Friendship and agreeable Conversation they are utter Strangers to; though in Matters of Trade they are sharp enough, and will carry long Accounts in their Heads, without the Help of Books, by a natural 'Arithmetick, improved by Necessity or Custom. Walking is no less their Aversion than talking; the taking a Walk, as we call it, for walking sake, appears to them the most ridiculous Exercise in the World: They chuse rather to loll indifferently all Day long, or sit cross-legg'd on their Sofa's; and though they have Company about them, there is no more Conversation amongst them than among so many Horses; so that the Satisfaction they receive from associating themselves together seems to arise only from their being near each other, like that of Animals of a lower Species.

THE Honesty and Probity of the *Turks* is very much commended, and not without Reason; but those who deal with them ought however to be upon their Guard, for as Covetousness is a predominant Vice amongst them, it is to be supposed they will circumvent another when they can do it with Security, tho' they are seldom guilty of open Frauds, which would affect their Credit in Trade, and ruin their Reputation. As to the Renegado Christians, or such as have changed their Religion upon secular Views, they are allow'd by all People to be the most abandoned Villains, and not to be trusted on any Account, notwithstanding all their Shews of Sanctity and Sincerity.

THE *Turks* are generally personable Men, and their Women of an easy and agreeable Shape; which is
not

not to be wonder'd at, if we consider, that they purchase the finest Women in the World to breed by, most of the Beauties of *Georgia* and *Circassia* being transported into their Markets. The Men shave their Heads, but wear their Beards long, except those in the Seraglio and the military Service, who wear only Whiskers.

IN describing the Habits of the *Turks*, I shall begin with the Turbant, or *Saric*, which consists of two Parts, namely, a Bonnet, and the Linen that is wrapp'd about it. The Bonnet is a kind of Cap, red or green, without Brims, pretty flat, but somewhat rising at the Top, and quilted, as it were, with Cotton. About this they roll several Folds of Linnen, and it is a particular Art to know how to give a Turbant a good Air; it being a Trade in *Turkey*, as felling of Hats is with us. The *Emirs*, who boast of being descended from the Race of *Mahomet*, wear a Turbant all green, but that of the other *Turks* is red, with a white Border, whereby they are distinguish'd from the Christians.

THEY wear Breeches, or rather Drawers, which reach down to their Heels, and are as close before as behind, the *Turks* not making Water as we do, but letting them down upon all natural Occasions. Their Shirts are made of fine soft Calicoe, with wide Sleeves, but no Wristbands or Collar; and over this they wear a Vest or Cassock which reaches to their Ancles. This Garment is quilted in the Winter, and some *Turks* have it of the finest *English* Cloth. It is just fit across the Breast, and is button'd with Buttons of Silver gilt, or of Silk, not much bigger than a Pepper-Corn. Below this Part they tie it with a broad Sash or Girdle, which goes twice or thrice round the Waist, and the two Ends, with handsome Tossels, hang down before. Over this Garment they have another something shorter, usually of red, blue, or green Cloth, and lined with Furs; and in hot Weather

ther they wear it like a loose Coat, without putting their Arms into the Sleeves. These are not lined, but turn'd up with a broad Facing of the same Fur the Garment is lin'd with, which is generally the Skin of a Fox, the Martin, or the small Badger. In their Girdles they have commonly a Dagger, and sometimes two, about the Bigness of a Case-Knife; the Handles whereof are curiously wrought, and adorn'd with precious Stones. As they have no Pockets, they put their Purse, Handkerchief, Tobacco-Box, and things of that Nature, into their Bosom, and sometimes they thrust their Handkerchiefs under their Girdles.

INSTEAD of Shoes, they wear a kind of Slipper of yellow Leather, which Colour is allow'd to none but *Mahometans*; and Orders of this Kind are observ'd with so great Exactness, that if one sees but a Person's Head or Feet, one may know his Religion. These Slippers are very neatly sew'd, and last a long time, though they have only a thin Sole; especially in *Constantinople*, where they have excellent Leather. Indeed they are only fit for fine Weather and smooth Ground, and are not half so convenient as our Shoes, though the *Turks* think them heavy and clumsy. In cold Weather they wear Cloth-Stockings.

THOUGH the Women in *Turkey* do not shew themselves much in publick, yet they are very magnificent in their Habits. They wear Breeches like the Men, which reach down to their Heels, and have at the End of them a neat Sock of the finest Leather. These Breeches are of Cloth, Velvet, Sattin, Fustian, Brocade, or fine Linnen, according to the Season, and the Quality of the Wearer. Over their Shifts the *Turkish* Women wear a Waist-coat, and upon that a kind of Cassock of very rich Stuff, which is button'd down below the Breast, and tied about with a Girdle of Silk or Leather. The Vest they wear
upon

upon the Cassock is thicker or thinner, according to the Season of the Year; and the Fur of it is more or less costly, according to the Person's Condition. They often fold one Part of the Vest over the other, and the Sleeves are long enough to reach their Fingers Ends; their Hands they frequently thrust in at the Slits in the Side of this Garment. Their Slippers are much like those of the Men, as is their Dress in general, except that, instead of a Turbant, they wear a Bonnet of Pasteboard, cover'd with some handsome Stuff or Cloth of Gold. This Bonnet, which is pretty high, resembles in some measure a Sort of inverted Basket, that we see in ancient Medals upon the Heads of *Iris*, *Juno*, and *Diana*. Upon the Bonnet they have a Veil which hangs down to their Eye-brows, and the rest of their Face is cover'd with a fine Handkerchief, tied so tight behind that the Women look just as if they were bridled, and nothing is to be seen but their Eyes. Their Hair hangs down their Backs in Tresses, which is a great Grace and Ornament to them; and those, who have not good Hair naturally, wear artificial. Their Habit, it must be acknowledged, is no Advantage to their Shape; but among the *Turks* the thickest Women pass for the best made, and slender Waists are not esteem'd. Their Breasts are at full Liberty, under their Vest, without any Restraint of Stays or Boddice; and in a Word, they are just as Nature has form'd them, without using any Art to correct her Imperfections. Indeed they might spare the Care they take of their Nails and Eyebrows, the latter of which they blacken with a certain Drug, and the former they colour of a dark Red with a Powder that comes out of *Egypt*.

As to the Qualities of the Mind, the *Turkish* Women want neither Wit, good Sense, nor Tenderness; but the Constraint that is put upon them, and the jealous

lous Eye with which they are guarded, makes them go a great Way in a little Time, and make an ill Use of the Liberty which is sometimes granted them. The Slaves of the *Jews*, who are the Confidents of the *Turkish* Women, enter their Apartments at all Hours, under a Pretence of carrying them Jewels, and often take with them some jolly young Fellow disguised in Womens Apparel. The usual Time of intriguing in *Turkey* is the Hour of Morning and Evening Prayer, when the Husbands are busy in the Mosques; and though Adultery is rigorously punish'd amongst them, yet they manage their Intrigues so cunningly, that they are seldom caught in the flagrant Offence. In case of such a Discovery, the Husbands are Masters of the Life of their Wives; or if they are convicted in Form, they are put into a Sack and thrown into the Sea. If a Husband grant his Wife her Life, she is sometimes happier than before, being obliged to marry her Gallant, who is condemn'd to die, or turn *Mahometan*, supposing he is a Christian. He is sometimes sentenced to ride through the Streets upon an Ass with his Face towards the Tail, and afterwards to receive a certain Number of Blows upon the Soles of his Feet, and to pay a Fine in proportion to his Estate.

RICE is the common Food of the *Turks*, as it is with most of the *Asiatics*; and they neither alter their Diet, nor the Fashion of their Cloaths, but both continue the same from one Generation to another. They have several Ways of dressing their Rice, but the most usual Dish among the better Sort is *Pilau*, which is Rice boil'd in Broth made of Fowls and Rumps of Mutton till all the Liquor is evaporated, and the Rice left perfectly dry. They also make a kind of high-season'd Broth, which they call *Tchorba*, being a Mixture of Rice and several Sorts of Meat boil'd together: And their Roast-Meat they cut into Bits as big as one's Hand, and put Onions and other Seasoning between
the

the Pieces, making a very savoury Dish, which they call *Keback*. Sometimes they have a Ragou of Meat hash'd with a little Fat, and boil'd Rice pour'd over it; they also make Rice up in Rolls, boiling it to a proper Consistence in earthen Pans, and wrapping it up in Vine or Cabbage Leaves, according to the Season.

THE Poultry in the *Levant* are very good, but in many Places the Butcher's Meat is not extraordinary, especially the Flesh of the Buffalo, which is neither tender nor well-tasted. At *Constantinople* however they have good Beef, and their Mutton is very fat, particularly the Tail, which is of a surprizing Thickness; but it is usually tough, the *Turks* dressing it almost as soon as it is kill'd. The great Plenty of excellent Fish, with which the Markets are furnish'd at *Constantinople*, has been already mention'd; and I may add, that they have abundance of Hares, Partridges; and all Sorts of Game that are brought from the Coasts of *Asia*. Their Bread is but indifferent, though they have very good Wheat, for it is neither leaven, well kneaded, nor well baked; and yet, in other Respects, their Pastry is not to be despised. They have not that Variety of Dishes we are used to in the Western Parts of *Europe*, nor do they seem desirous of imitating the Luxury of Christians. Water is their usual Drink, but they have several Kinds of Sherbets or cooling Liquors, and most of them drink Coffee twice or thrice a Day. They abstain from Wine in publick, some from a Principle of Conscience, and others for fear of the Bastinado; but, to supply the Place of it, they eat Opium* in abundance, which is equally intoxicating.

* This is a narcotic Juice, commonly drawn from the Head of the white Poppy, and afterwards inspissated. When the Juice flows of itself through In-

cisions made in the Heads of the Poppies, it is properly call'd, *Opium*; but that which is drawn by Expression is term'd *Meconium*. The former Sorts is pre-

AT Meal-Times they spread a Piece of *Turkey* Leather upon the Sofa; and some make use of little circular or octogon Tables, upon which they place a great Bowl of Rice, with a Ladle, Plates, &c. Round this they either sit cross-legg'd or kneel, and their Meat being cut into small Pieces before it is dress'd, they neither make use of Knives nor Forks at Table, but take a Bit in their Right-Hand, and tear it with their Teeth; and the Master of the House often takes Pieces between his Fingers, and throws them to his Guests, which is reckon'd a great Compliment. One Napkin of blue Linnen is handed round the Table, and serves the whole Company; but amongst People of Condition a Napkin is given to every one when he washes, which they always do before as well as after eating. They seldom drink till their Meal is over, when they swill cold Water plentifully; and afterwards they bring Tobacco and Coffee, which is very good, but they drink it without Sugar. Most of the Dishes and Vessels they use at Table are Copper tinn'd, for

nable on all Accounts, but it is exceeding rare; the *Turks*, among whom it is produced, and who make great Use of it, never allowing it to be exported: So that it is the latter that is ordinarily used among us, and sold for Opium. It is mostly brought from the *Levant* and *Cairo*, generally very impure; the *Levantine*s, to shorten their Labour, and to have the more Juice, drawing it equally from the Heads and Leaves of Poppies by Expression, and then reducing it by Fire to the Thickness of an Extract; though some say it is drawn by Decoction, and afterwards inspissated. The Uses of Opium are to sooth Pain,

to excite Sleep, to stop Vomiting and Loosenesses; it also raises the Spirits, occasions agreeable Sensations, and has much the same Effect as Wine or strong Spirits. Its Dose is from half a Grain to two Grains; but some Persons who have habituated themselves to it can take fifty or sixty; and we have an Instance in the *Philosophical Transactions*, of one Mrs. Lovelock, who, in a Fever, took a hundred and two Grains in three Days Time. The *Turks* usually take a Drachm of it, or thereabouts, when they go to Battle, or undertake any Affair that requires Strength and Vigour.

Natolia abounds with Copper-Mines; but they also use Porcelain, and Pewter.

THE common People make a Sort of Beer of Barley without being malted, and put something in it to make it intoxicate; but it is thick and disagreeable, and will not keep longer than three or four Days. In hot Weather they drink four Milk diluted with Water, and live much upon Cucumbers, Melons, Raifins, Pruens, Figs, and others Fruits. In a Word, the Frugality and Temperance of the *Turks* is worthy our Imitation, which at once contribute to preserve their Healths and Fortunes; for they are free from many Diseases that attend luxurious Living, and they are scarce ever undone by Housekeeping.

THE Tobacco that is smoak'd in the *Levant* is as good as any in the World: The common Sort is that of *Salonica*, but that of *Asia* is better, especially what is planted near the Ruins of the ancient *Laodicea*, which the *Turks* now call *Eskibissar*. To Visitors they generally bring Coffee and Pipes of Tobacco ready lighted, and sometimes they mix Wood of Aloes and other Perfumes with their Tobacco, which in my Opinion makes it much less agreeable. The Bowls of their Pipes are larger and more convenient than ours, and the Pipes themselves are two or three Foot long, which makes the Smoke come very mild into the Mouth, without that stinking Oil which burns the Tongue and inflames the Throat. Besides Coffee and Tobacco, People of Fashion treat their Guests with Sweetmeats, Sherbet, and last of all Perfumes: A Slave burns Drugs under your Nose, and another holds a Cloth over your Head, to prevent the Fumes from being too soon dissipated; and sometimes you are sprinkled with Rose-Water at parting. To one who has not been accustom'd to this Sort of Entertainment, these Scents are rather offensive than pleasant; but by such Treatment the *Turks* express their greatest Respect, and Politeness requires a Stranger not to appear dissatisfied.

In these Visits every thing is conducted with the greatest Decency and Silence, the Slaves or Servants standing at the Bottom of the Room with their Hands before them, and watching every Motion of their Master with the utmost Attention.

THE usual Salutation among the *Turks*, when they approach or pass by one another in the Streets, is to extend the Right-Hand, and bring it to the Left Breast, with a gentle Inclination of the Head; at the same Time wishing Peace to each other, or using some such Benediction; but a *Mahometan* will not wish Peace to a Christian. The extraordinary Salute is kissing the Hand and putting it to the Head; and when they come into the Presence of a Person of Distinction, they take up the Corner of his Vest about a Foot and a half high, stooping down to kiss it with great Respect; and the same Compliment is observed when they withdraw. When they receive any thing from the Hands of a Superior, or that is sent from one, they kiss it, and put it to their Foreheads, as a Token of the highest Esteem. If two Persons are walking together, the Left-Hand is reckon'd the Place of Honour, because he who walks on the Right thereby puts his Sword in some measure under the Command of the other. Nothing, in short, can be more solemn and noble than the Eastern Manner of Salutation, and their Way of expressing Civility and Friendship*.

* To the same Purpose *Busbequius* observes, "Animadverti, cum ad Bassam introduce-
remur, manere apud eos morem Romanum acclamandi
FELICITER, faustisque omnibus prosequendi; item digniorem apud eos haberi locum
sinistrum, nisi quid aliud ob-

staret; cujus rei causam afferunt, quod eam partem gladius honestet, & qui sit in parte dextera quodammodo gladium habeat sub manu ejus qui sinistrum latus claudit, ille vero eum gestet liberum & expeditum." *Epist. p. 18.*

ford them abundance of Entertainment ; but these are Persons of no great Modesty. Those who have any Taste for Literature employ themselves chiefly in reading the *Koran*, and the several Comments upon it, for this is the Height of the *Turkish* Learning : Others apply themselves to Poetry, in which they are said to succeed tolerably well * ; but I am not a sufficient Judge of such Compositions in their Language. Their manly Exercises are shooting at a Mark with Fire-Arms, or with Bows and Arrows on Horseback, in almost every Posture ; and they are very expert at throwing a Dart or little Staff, with which they pursue and attack one another on Horseback, and sometimes give and receive dangerous Bruises, as we have before observ'd.

THE Charity of the *Turks* is certainly very commendable, for they are careful to prevent the Unfortunate being reduced to Necessities, frequently visit and relieve the Sick, release the Debtors out of Prison, and

Wood dried, and hollow'd in the Manner of Spoons, the Concavities whereof are placed on one another, fasten'd to the Thumb, and beat with the middle Finger, to direct their Motions and Cadences.

* M. Tournesfort is not surpriz'd that the *Turks* are good Poets, but his Reason for it

seems a very odd one ; for, says he, the Blood of the finest Geniuses that *Asia* and *Greece* have formerly produced runs in their Veins. *Poeta nascitur, non fit*, appears to be his Maxim ; but *Horace's* Sentiments upon this Subject are more just and rational :

*Naturâ fieret laudabile carmen, an arte,
Quæsitum est : Ego nec studium sine divite vena,
Nec rude quid profit video ingenium ; alterius sic
Altera pascit opem res, & conjurat amico.*

De Art. Poet. 408.

Now some dispute to which the greatest Part
A Poem owes, to Nature or to Art :
But faith, to speak my Thoughts, I hardly know
What witless Art or artless Wit can do ;
Each by itself is vain I'm sure, but join'd
Their Force is strong ; each proves the other's Friend.

CREECH.
abound

abound in Acts of Mercy and Benevolence. In case of Fires, which happen so often among their Timber-Buildings, the Losses of the Sufferers are commonly made up by the generous Contributions of others. Private People also repair the Highways, erect Fountains and Cisterns at their own Expence for the Conveniency of Travellers, build Caravansera's for their Entertainment, and afford them all proper Assistance and Refreshment. The Precepts of *Mahomet* to this Purpose are not to be despised: *Help your Father and Mother, says he, your Relations, your Neighbours, the Orphans, those who travel amongst you, the Pilgrims, and those who are under your Power; but do nothing out of Ostentation, for that God abhors. I will severely punish (saith the Lord) and will cover with Confusion the Covetous, who not content to impart nothing to others out of the Goods I have entrusted them with as Stewards, on the contrary affirm they ought not to give. Let them who have Faith, give Alms, and pray before the Day of Judgment comes; for after that terrible Day there will be no Time for obtaining Paradise.* No People can pay a greater Obedience to these Rules than the *Turks*; for even the Beggars themselves, though there are very few to be seen amongst them, think they are obliged to give whatever they can spare to those whose Necessities are greater; and sometimes Persons of Ability will receive Bread from the Hands of the Poor, and eat it, to shew how greatly they esteem their Virtue.

THE Charity of the *Mahometans* is also extended to irrational Animals, and even to the vegetable Part of the Creation. Though the *Turks* dislike Dogs, and never suffer them in their Houses, yet they buy Victuals to throw to them in the Streets, and often lay out Money to have them cured of their Wounds, the Mange, or other Distempers to which they are subject. When a Bitch is big with Puppy, they look upon it as a Duty to provide her Straw and a proper Place to whelp in, and to carry her suitable Food and Water.

One would hardly believe that Provision is made by the Wills of several deceased Persons for feeding a certain Number of Dogs and Cats on particular Days of the Week ; and yet this is done at *Constantinople*, and People appointed to see them serv'd in the Streets, according to the Intention of the Donors. Yet for all this Kindness, the *Turks* reckon Dogs unclean Creatures, and kill great Numbers of them in the Time of a Pestilence, thinking they contribute to infect the Air.

ON the contrary they love Cats very well, perhaps on account of their natural Cleanliness, or the Gravity of their Looks ; in both which Respects they somewhat resemble the *Turks* themselves. But perhaps their Fondness of this Animal is chiefly owing to a Tradition they have, that *Mahomet* rather chose to cut off the Skirt of his Garment, than to disturb his Cat which was sleeping upon it, when he was call'd away upon some urgent Business. The Cats in the *Levant* are in general not so beautiful as ours, those of a tabby Colour, which we reckon the handsomest, being very scarce there ; but they are sometimes brought from the Island of *Malta*, where the Breed is common enough.

AMONG the Birds, the *Turks* look upon Turtle-Doves and Storks as sacred, and it is not lawful to kill them. On the contrary, the *Greeks* of the *Archipelago* are great Eaters of Turtle-Doves, and count them delicious Food, as indeed they are when eaten fresh, but those which are salted and put up in Barrels lose all their Goodness. The *Turks* think they do a Work of Charity in buying Birds in a Cage, in order to set them at Liberty * ; and those who catch them with

* *Busbequius* tells us, that over-against his Apartment there grew a large spreading Tree, underneath which the Bird-catchers used to stand, and the *Turks* re-

sorted thither to release the little Prisoners. When the Birds were let loose, they often flew into the Tree, where they sat and pick'd their Feathers clean; Bird-

Bird-lime, or any other way, do it with an Intent to carry them to such Persons as are able to redeem them, thereby affording them an Opportunity of shewing their Compassion and Benevolence. And yet these very *Turks* make no Scruple of keeping their Women in Confinement, or Christian Slaves at the Chain, denying that Liberty to Creatures of their own Species, which they purchase for a Linnet or a Chaffinch.

As to Plants and Trees, the most devout among the *Turks* think it an Act of Charity to water them, that they may thrive the better. We are told that Sultan *Osman* one Day spying a Tree which he imagin'd had some Resemblance to a *Dervise*, or *Turkish* Monk, settled a Salary of an Asper a Day upon a Man to take care of it, and prevent its receiving any Injury. This Simplicity, or rather Folly of the Emperor, has been imitated by the good *Mussulmans*, who think such Actions are pleasing to God, whose Care extends to the whole Creation.

BEFORE I quit this Subject of the Charity of the *Turks*, give me Leave to transcribe a few more of *Mahomet's* Precepts relating to the bestowing of Alms, which he recommends to his Followers as a certain Means to increase their Store, and to draw down the Blessing of Heaven. *They who read the Koran*, says he, *who pray, and give of the Goods which they have receiv'd from God, either*

now and then stretching their Wings, and chirping as it were for Joy of their Deliverance. Whereupon the *Turks*, who had purchased their Liberty, would say one to another, *Do you hear how they rejoice, and return us Thanks for our Kindness?* “Est è
“ regione diversorii nostri proce-
“ ra platanus, amplitudine ramo-
“ rum & opacitate frondium
“ spectanda : sub ea interdum
“ consistunt aucupes, cum mag-

“ no avicularum numero : acce-
“ dunt multi, & parvo ære cap-
“ tivas rindimunt, quas singula-
“ tim deinceps manu emittunt.
“ Illæ fere in platanum subvo-
“ lant, ubi se à carceris squalore
“ & fordibus purgant, pinnaeque
“ explicant, pipilantes interim.
“ Tum Turcæ qui redemerunt,
“ Audin’, inquit alter alteri,
“ ut sibi gratulatur, & mihi
“ gratias agit ? ” Epist. p. 166.

in publick or in private, may rest assur'd they shall not be Losers by so doing, but shall be amply reimbursed whatever they have bestow'd. God, whom we ought always to glorify, pardons the Sins of the Charitable, and repays with Interest whatever is given in his Name. The Mahometans are also enjoin'd to give their Alms only with a View of pleasing God, and not out of Vanity or Ostentation. Lose not the Gain, ye Rich, of your Alms, by endeavouring to have them seen, for he who bestows them with that Intent, and not with a Design of rendering himself accepted of the Lord in the Day of Judgment, is, with respect to heavenly Things, like a Field full of Stones cover'd with a little shallow Dust, which the least Rain washes away, leaving nothing but the Stones behind.

I COME now to consider the Marriages, Divorces, and funeral Ceremonies in use among the *Turks*. Marriage in *Turkey* is nothing more than a Civil Contract, and is of two Kinds; the one for Life, if there be no just Cause of Divorce; the other temporary, and on such Conditions as the Parties can agree upon before a Magistrate. Their Concubines, or female Slaves, whom they purchase and breed up, and with whom no Contracts are made, cannot properly come under the Denomination of Wives, both the Mother and Children remaining Slaves, and descending to the next Heir, unless they turn *Mahometans*, or are declared free by the Father's last Will and Testament. In this Case the Children by a Slave come in for a Share of their Father's Goods and Estate, with the Children of the legal Wives, at least of such Part as remains unsettled; for whatever the Husband contracts to allow his Wife as a Dowry, goes, in case of her Death, to the Issue of her Body only.

As to the first Sort of Wives, if the Consent of Parties be requisite to constitute a Marriage, that honourable Appellation seems to be misapplied among the *Turks*; for the Parties themselves are seldom consulted

sulted in the Matter, and are frequently match'd before they are of Age to make a Choice. Their Fathers or near Relations agree upon Conditions, which are drawn up in Writing, and sign'd before a Judge in the Presence of proper Witnesses; and nothing else is necessary to make them Man and Wife according to their Law. If a Man would marry a Woman, he makes his Application to her Relations, and Articles are agreed upon, without any previous Courtship, or even Acquaintance with his intended Bride; so that he is a perfect Stranger both to the Person and Temper of the Lady, with whom he is going to enter into the strictest Alliance. The Woman is not so much as present when the Contract is made and register'd before the Judge; nor is it afterwards solemniz'd by a Priest, as is usual in Christian Countries.

ALL Things being adjusted, on the nuptial Day the Bride is set on Horseback, veil'd from Head to Foot, and having a Canopy held over her; and being preceded by her Baggage, consisting of her wearing Apparel, and such Furniture and Utensils as her Father presents her with, and accompanied by a large Train of her Acquaintance, with such Musick as the Country affords, she is brought in great Pomp to the Bridegroom's House, who receives her at the Door. Then these two Persons, utter Strangers to each other, join Hands, making the tenderest Protestations of a sincere Passion: After which the Remainder of the Day is spent in Feasting and Rejoicing, as is usual on such Occasions, the Men being entertain'd in one Apartment, and the Women in another. At Night the Lady is conducted to the bridal Chamber by an Eunuch; or, if her Husband be of inferior Quality, by some female Relation or Acquaintance; where being left with her new Spouse, he undresses her himself; a Task which must needs exercise his Patience, if it be true, as is reported, that he finds her Girdle,
and

and the Strings of her Drawers tied in a hundred Knots, either by herself or her female Companions employ'd in dressing her on this Occasion.

OF this Sort of Wives, on whom the Husband always settles a Dowry, the *Turks* seldom take more than one, though they are allow'd four; for as these Wives are all equal, if several of them were to live together in one House, it seems almost impossible to avoid a perpetual Contention. One, however, they usually marry, who is look'd upon as Mistress of the Family; and if their Constitution, or a Fancy for Variety, induces them to take more Females to their Bed, they purchase as many beautiful Slaves in the Market as they have a mind to, and their Abilities will permit; on whom, as Inclination leads them, they bestow their Embraces.

THE second Sort of Wives are those they hire or contract with for a Time. This is also done before a *Cadi*, or Judge, who records the Terms agreed on; which are in general, That the Man undertakes to maintain the Woman and Children he shall have by her, upon Condition he shall be able to dismiss her when he thinks fit, paying her a Sum of Money stipulated in the Articles. Thus these Wives are taken to the Marriage-Bed with very little Formality, and dismiss'd with less; but their Children inherit equally with the Issue of the former.

As to the Concubines or female Slaves of the *Turks*, they are such Christian Women as have been taken in War, or purchas'd of the *Tartars* and other People, and sold in their Markets. These Concubines are far from attempting to rival their Mistress in Power, though they share with her in their Master's Bed; but pay her the greatest Respect, and wait upon her with all imaginable Diligence and Attention. By a Sign, or a Nod, according to Report, every thing is transacted in the Family, without the least Noise or Contradiction; but though this may generally be the Case, and

and Custom may have render'd the married Life easy to the *Turkish* Wives under Circumstances that seem intolerable to the Christian Ladies, yet it is evident that Marriage even in *Turkey* is sometimes attended with Jarrs, Contentions, and insuperable Aversions, for which a Divorce is the usual Remedy.

DIVORCES are granted among the *Turks* for various Reasons. On the Man's Part, it is sufficient, as among the *Jews*, to alledge his unalterable Dislike to his Wife; though he generally finds some other trifling Pretences: But then, if he cannot charge her with any scandalous Crime, he is obliged to pay her the whole Dowry agreed upon by the Marriage-Contract; which very much restrains them from making use of this Privilege that their Law allows them: And that the Man may not be too hasty in an Affair of this Consequence, he is not permitted to take his divorced Wife again, in case a Fit of Tenderneſs ſhould return, till he has undergone the Mortification of ſuffering her to be enjoy'd by another. As to the Caſe of Adultery on the Woman's Part, it is a capital Crime, as has been hinted already, if the Huſband proceed againſt her with Rigour of the Law; and the Man who is taken in Adultery with another's Wife, may be kill'd upon the Spot by the injured Huſband. If a Man accuſe his Wife of this Crime without being able to prove it, he is condemn'd to the Baſtinado.

IT is not ſo eaſy for a Wife to obtain a Divorce, as for the Huſband; but this ſhe can alſo do in ſeveral Caſes; as were the Man neglects to ſupply her with proper Food, particularly Bread, Butter, Rice, and Coffee; or if he do not provide her Firing, and Materials to ſpin her Cloathing; if he be impotent, or given to unnatural Luſt; in which laſt Caſe the Woman goes before the Judge, and makes her Huſband's Crime known by taking off her Slipper and turning it upſide down. She may alſo obtain a Separation

paration if her Husband do not bed with her at least every *Friday* Night*, and allow her Money to go twice a Week to the publick Baths, unless he is rich enough to have one at home. In any of these Cases a Wife may get rid of her Husband, and enjoy her Dowry for a Maintenance.

IF the Wives in *Turkey* behave as they ought to do, the *Koran* requires them to be treated well, and condemns the Husbands who use them otherwise, to make amends for their Offence by Alms, or other Works of Piety. Indeed, if the *Turkish* Women can dispense with the Custom of sharing their Husband's Embraces with their Slaves, they have little else to disturb them; their Apartments are generally commodious and pleasant, and their Furniture and Habits as rich as the Circumstances of their Spouse will admit; they are diverted and flatter'd by their Slaves at home, and those who are permitted to go to the publick Bagnio's, which is the Happiness of the poorer Sort, there meet with an Assembly of their own Sex, and enjoy the Freedom of Conversation. That domestic Confinement, in which the Wives of the Rich are almost continually kept, appears a great Hardship; but being taught from their Infancy, that their Honour

* With respect to the Grounds upon which Divorces are granted among the *Turks*, our Author pretty well agrees with *Busbequius*, who says, "Una nox
" singulis hebdomadibus diei
" Veneris, apud eos festi, uxori
" reservatur; qua sine querela
" defraudare eam maritus non
" potest; cæteræ noctes ejus
" arbitrii sunt. Divortia
" fiunt inter eos pluribus de
" causis, quas viris comminisci
" facile est. Dimissæ redditur
" dos, nisi probum aliquod dis-
" sidio causam dedit. Mulieres

" ægrius à viris divortunt. In
" causis, quibus id eis permis-
" sum, hæ continentur: Si ma-
" riti debitis eas alimentis frau-
" dent; item si præter naturæ
" præscriptum, quod nefas Tur-
" cis familiare, eis abuti conen-
" tur. Tunc ad judicem pro-
" sectæ se non posse diutius apud
" maritum manere testantur:
" judice causam quærente, nihil
" respondent, sed exutum pede
" calceum invertunt. Id judici
" abominandæ Veneris indicium
" est." *Epist. p. 169.*

consists in keeping themselves conceal'd from all Men but their Husbands, and being habituated to such a Constraint, perhaps they have less Inclination to appear in publick, and taste the Pleasures of Society, than our Western Ladies, who enjoy a greater Liberty, may be apt to imagine.

BEFORE I leave this Head, I hope it will not be thought an impertinant Digression to enquire a little into the Arguments for and against a Plurality of Wives, or whether the Custom of the *Turks*, or *Christians* in this Matter deserves the Preference. It is undeniable, that the Practice of taking more Wives than one almost universally prevail'd, and might seem to plead a general Prescription, before the Appearance of Christianity. The Law of *Moses* is so far from condemning Polygamy, that in several Places it rather supposes and confirms it. Thus it commands, that if a Man have two Wives, and love one more than the other, he shall not transfer the Inheritance to the Children of the favourite Wife, if his first-born Son be the Issue of the Wife he dislikes*. And God, by the Mouth of his Prophet *Nathan*, enumerating the Blessings he had bestow'd upon King *David*, among others puts him in mind, that he had given him his Master's Wives into his Bosom†. In a Word, the *Jews* held it lawful to take as many Wives as they could maintain‡; though the *Rabbins* advis'd that no Man should exceed four, except the King, to whom

* Deut. xxi. 15, 16, 17.

† 2 Sam. xii. 8.

‡ *Maimon* tells us from the *Talmud*, that a Man might have even a hundred Wives, provided he had Riches and Strength sufficient for them all: The Rule, with respect to this last, was, that he should pay them the conjugal Debt at least once a Week, or however not run in

Arrear above a Month with any one: But as to the Concubines, they could claim no more than what the Man was pleased to allow them; and one may suppose they could have but a small Share of his Favours, if he did his Duty, according to the Rule just mention'd, to a much less Number of Wives than a hundred.

they allow'd eighteen: And the modern *Jews* in *Turkey*, or any other Country where Polygamy is allow'd, indulge themselves, as anciently, in a Plurality of Women, according to their Circumstances and Strength of Constitution.

THE learned Mr. *Selden* has prov'd, that Plurality of Wives was allow'd of not only among the *Hebrews*, but almost all other Nations, and in all Ages. It is true, the ancient *Romans* were more severe in their Morals, and refrain'd from this Practice, though it was not forbidden amongst them. *Mark Antony* is mention'd as the first who took the Liberty of two Wives; from which Time the Custom prevail'd pretty much in the Empire, till the Reigns of *Theodosius*, *Honorius*, and *Arcadius*, who first made an express Law against it in the Year 393. After this, the Emperor *Valentinian*, by an Edict, permitted all the Subjects of the Empire to marry several Wives; nor does it appear from the Ecclesiastical History of those Times, that the Bishops made any Opposition to this Introduction of Polygamy. But to come to the Arguments on each Side of the Question.

THE Advocates for Polygamy, who hold it agreeable to the Law of Nature, alledge, that the Ends of Matrimony, such as the Certainty of the Issue, and the mutual Benefit and Assistance of the Parties, are as well answer'd this way, as by confining one Man to one Woman. And as to the Objection, that the conjugal Faith ought to be reciprocal, they say, that mutual Faith by no means supposes the Performances on each Side must needs be equal; and that the Intent of Matrimony does not require, that the Man should confine himself so strictly as the Woman, since the Issue may be as well ascertain'd where he has two or more Wives, as if he had only one. They insist likewise, That one principal End of Marriage being the Propagation of our Species, and one Man being equal in this respect to many Women, he ought

to have the Liberty of enjoying them for that Purpose; and that it is only Lust, or an unreasonable Jealousy, which makes a Wife unwilling to have a Partner in the Embraces of her Husband: That, indeed, if the Husband, when he marries a Woman, should promise to admit no other to his Bed, he ought faithfully to observe it; but where no such Condition is express'd, the Wife ought to be content with a competent Share of his Kindness, having no more Right over her Husband's Body than what she obtain'd by the matrimonial Contract: And that there is no Injustice in putting the female Sex in a State of Inferiority to that of the Men, to whom they owe their Support and Safety. To this they add, That the Jealousies and domestic Quarrels, supposed to be the unavoidable Consequences of Polygamy, are chiefly observ'd to prevail from the Influence of Education, where Women are taught rather to expect an Equality with their Husbands, than to live in a State of Subjection; whereas in *Turkey*, and some other Countries, either through a natural Disposition, or in compliance with Custom and the Instructions they have receiv'd in their Youth, they pay a ready and quiet Obedience to the Laws, which require them to submit to the Men upon Terms that are evidently very unequal.

SOME have supposed, that the Command which prohibited Adultery to the *Jews*, did at the same time tacitly prohibit Polygamy; but this Inference does not appear to be well-grounded, for Adultery with them was only the lying with another Man's Wife, the polluting another Man's Bed, as it is explain'd in *Leviticus*, ch. xx. 10. And it is absurd to imagine, that a Law against Adultery, directed to a People amongst whom Polygamy prevail'd, should be intended to condemn that Practice, without declaring as much in express Words, and such as every one might readily understand. Besides, it is evident that none

of the *Jewish* Doctors, or Interpreters of their Law, ever thought that Polygamy was forbidden by this Command; nor do the Prophets once reprove the *Jews* in this respect, which undoubtedly they would have done, if it had been look'd upon as one of their Transgressions; but on the contrary, it was universally practis'd by the Patriarchs and the best Men under the *Mosaick* Dispensation. On this the Advocates for Polygamy lay great Stress, urging, that though the Example of the *Mahometans* may be of small Weight among Christians, yet the Practice of the Patriarchs, and other holy Men of old, strongly argues that a Plurality of Wives was not against the Law of Nature, nor that of *Moses*, as many of our modern Casuists and Divines admit; particularly Dr. *Whitby*, who, in his Paraphrase on the 19th of St. *Matthew*, says, that neither Divorce, Polygamy, nor Concubinage, were against the Law of Nature or the Moral Law, and are only evil now on account of their being prohibited by the positive Command of our Saviour.

THOSE on the other Side of the Question, who hold Polygamy to be absolutely immoral, and evil in its own Nature, before it became so by any positive Prohibition, observe, that in those Countries where it is allow'd, the Women are in the Condition of Slaves; and that, while they are in that State, no real Love or Friendship can be expected from them, but perpetual Jars and Jealousies must disturb the Peace of the Family, and the slighted Woman and her Issue probably be render'd extremely miserable. Nor can it be supposed, say they, that a Woman would ever consent to share her Husband's Bed and Affections with another Female, much less with several, except she were compell'd by Force or Fear, or the Prevalence of Custom and Authority, against which she knows it is in vain for her to make any Resistance. That this Practice is unnatural is farther argued from
hence,

hence, that where a Plurality of Wives is permitted, the Man seldom fails to single out one Favourite, one Beloved, whom he prefers to all the rest; Nature, out of a Multitude, seeming to lead him to one Object, on whom he settles his Affections and whom he uses as a Wife, whilst the others are either quite neglected, or serve him only for State or for his Diversion. It is likewise an Argument of great Weight against Polygamy, that in the Beginning God made but one Woman for one Man; for if a Plurality of Wives would have added to the Joys of Paradise, we may suppose they would not have been wanting there: But it seems to be the Result of infinite Wisdom, that the Society of one Man and one Woman is most agreeable and we may reasonably conclude, that even Paradise would have been disturb'd, and ceased to have been a Place of Happiness, had *Adam* had more Wives than one, and any of them could have suspected themselves to have had a smaller Share of his Affections than the others.

ANOTHER Argument against Plurality of Wives is taken from the nearly equal Numbers of Males and Females in the World. As this is evident from constant Observation and the nicest Calculations*, if one

* Major *Graunt* and Mr. *King* disagree in the Proportion between Males and Females; the latter making ten Males to thirteen Females in *London*; in other Cities and Towns, and in the Villages and Hamlets, a hundred Males to ninety-nine Females: But Major *Graunt*, both from the *London* and Country Bills, computes that there are in *England* fourteen Males to thirteen Females; whence he justly infers, that the Christian Religion, prohibiting Polygamy, is more agreeable to the Law of

Nature than *Mahometanism* and others that allow it. This Proportion of Males to Females Mr. *Derham* thinks pretty just, being agreeable to what he had observed himself. In the hundred Years, for instance, of his own Parish Register of *Upminster*, though the Burials of Males and Females were nearly equal, being six hundred and thirty-three Males, and six hundred and twenty-three Females in all that Time; yet there were baptized seven hundred and nine Males, and but six hundred and seventy-

Man is allow'd ten or a dozen Women, others must have none at all; and surely it is more convenient and equitable that every Man should have his Mate, than that the whole Female Sex should be engrossed by a few. Indeed it is generally imagined, that Polygamy was indulged to the Ancients that the World might be speedily peopled; but upon due Reflection I believe it will appear, that the Race of Mankind would increase at least as fast if every Man had one Wife, and was confin'd to her only, as if some Men had a Plurality, and others liv'd in perpetual Celibacy, which in this last Case they must do out of mere Necessity for want of Women. Twelve Men match'd with twelve Women will undoubtedly produce a more numerous Issue than one Man and twelve Women; and it is probable that those who think the human Species would be propagated faster by Polygamy than otherwise ground their Opinion upon a false Supposition, That much fewer Males are born than Females; whereas those who have been curious to make Observations of this Nature assure us, that rather more Boys are born than Girls; though, as I observ'd above, there is no great Inequality in their Numbers.

HOWEVER, supposing this were not the Case, and and that the Females were considerably more numerous than the Males; unless a Man placed his whole Satisfaction in gratifying an insatiable roving Lust, to what Purpose should he desire a Plurality of Women? Is there that vast Difference in our Constitutions, that one Woman cannot answer the Demands of one Man,

five Females; which is 13 Females to 13,7 Males. From which small Inequality it appears, that one Man ought to have but one Wife; and yet that every Woman, without Polygamy, may have a Husband; the Surplusage of Males above the Fe-

males being allow'd for the Supplies of War, the Seas, &c. from which the Women are exempt. — Dr. *Arbuthnot* has proved, from the very Laws of Chance, that this is not fortuitous, but the Work of Providence.

so far at least as is consistent with his Health, and the Government which a rational Creature ought to exercise over his Passions and exorbitant Desires? Certainly he who regards nothing but sensual Enjoyments, without consulting the superior Pleasures of which the Mind is capable, dishonours the human Species, and puts himself upon a Level with the Brutes. Imprudent, therefore, and unhappy must that Man be, who, rather than restrain a wandering Appetite, would involve himself in a thousand Inconveniencies, forfeit the Love and Friendship of his first Spouse, render her and her Offspring miserable, impair his Health and his Estate, and make his House a Seat of endless Jealousy and Contention.

As to the keeping of Concubines, who are look'd upon as an inferior Kind of Wives; if Polygamy be immoral, this Practice must be more so: For even if a Woman be a Slave, or otherwise in the Power of a Man, the compelling her to submit to his Embraces is certainly a high Act of Injustice; and if she consent, the least she can be supposed to expect in return, is a suitable Provision and Protection from the Person that took her to his Bed, who by that very Act ought to be interpreted as under such an Obligation, tho' nothing of that Nature was previously stipulated. But in Countries where Concubinage is allow'd, these poor Women are frequently used in a barbarous Manner, put to the vilest Drudgeries, and sometimes sold to Strangers: And in our own Country we have too many Instances of these unhappy Creatures and their Children being abandon'd to Poverty, Contempt, and all imaginable Hardships, till perhaps Despair drives them to destroy themselves or their miserable Issue; which shocking Consequences plead strongly against this kind of Commerce, and shew us the Necessity, or at least Expediency, of lawful Wedlock.

FROM this Digression I come to the Customs and Ceremonies of the *Turks* with respect to their Mourn-

ing and Funerals. When a *Turk* seems past all Hopes of Recovery, his Friends assemble about him, exhorting him to submit chearfully to the Divine Will, against which it would be impious to murmur or repine. If the Man be in Debt, and unable to pay, the Priest calls the Creditors together, and intreats them to forgive the dying Person, or to declare before Witnesses that they will never demand any thing of him; and those who are hard-hearted enough to refuse this Favour, are look'd upon as wicked and uncharitable. They shave the dead Body from Head to Foot, except the Face; then wash it with a great deal of Care, and perfume it with Incense, to drive away evil Spirits, which otherwise they imagine would hover about it. After this they wrap it up in Linnen, leaving the Head and Feet at Liberty, lay it on a Bier, and cover it with a Pall, which is of different Colours, according to the Quality or Office of the Deceased. The Pall is red for the Janizaries, black for the common People, and green for the Emirs or Descendants of *Mahomet*; and the Turbant placed upon the Bier is of the same Colour with the Pall. The Funeral-Procession is begun by some *Dervises*, or Religious, with lighted Torches, who are follow'd by the Priests saying certain Prayers, and repeating some Passages from the *Koran*. Next come the Slaves with led Horses, more or less according to the Quality of the Deceased; and then the Corpse upon the Bier, carried by several Persons, who are relieved from Time to Time by others if the Way be long. The Relations and Friends follow the Corpse, together with the Women-Mourners, who are hired to make a mad Sort of Singing along the Streets and at the Grave, which Custom also prevails among the *Greeks*, as has been observ'd already. Being come to the Burying-Ground, which is always out of the Town, and usually by the Highway Side, the Corpse is deposited in the Grave, in such a Manner as to sit upright, in order to undergo the Examination

mination of the Angels*, who are supposed to resort thither to enquire into the Faith and past Actions of the Deceased immediately after his Interment. They do not throw in the Earth upon the Body, but lay Planks over it in a sloping Manner, leaving it Room to move and kneel down when required by the Angels; after which they fill up the Grave, the Men withdraw, and the Women stay some Time to make an End of their Musick. Neither the *Mahometans* nor Christians in *Turkey* bury their Dead in Coffins, but the latter throw in the Earth upon the Corpse, without placing Boards over it, as is practis'd by the former. The *Turks* believe, that if the two Angels, who come to examine the Deceased in his Grave, find that he has liv'd a good Life, they are succeeded by two others, white as Snow, who watch over him and protect him from evil Spirits; but if he was a great Sinner, two black Angels come and torment him cruelly till the Day of Judgment.

As the *Turks* believe it their Duty to pay an absolute Submission to the Divine Will, they make little Mourning for the Deceased; but after a Person

* According to *Busbequius*, one of these Angels is a good one, and pleads the Cause of the Deceased against the Accusations of the evil Spirit; and, that there may be Room in the Grave for this Purpose, the *Turks* throw in no Earth, but cover it with great Stones; which at the same Time defend the Corpse from Wolves, and other Beasts of Prey, especially the *Hyæna*, an Animal common enough in *Natolia*, of which Country he is speaking. “So-
“lent *Turcæ* (*inquit*) procul
“comportatis ingentibus saxis
“sepulchra suorum, alioqui in-

“ania, nullâ injectâ terrâ, te-
“gere; eâ quidem de causâ,
“ut malo dæmone accusante &
“rationem vitæ à mortuo exi-
“gente, (nam ita credunt) de-
“fendente vero bono genio,
“locus sit ubi mortuus sedere,
“& se causæ commodius dicen-
“dæ possit erigere. Idcirco ve-
“ro gravis lapis injicitur, ut tu-
“tiora sint cadavera à canum,
“luporum, reliquarumque be-
“stiarum injuriis; in quibus in-
“primis est hyæna, regionibus
“iis fatis frequens. Illa sepul-
“chra suffodit, extrahitque ca-
“davera, portatque ad suam
“speluncam.” *Epist. p. 71.*

is interr'd, the Relations, especially the Women, go at certain Times to the Grave, carrying Provisions with them, Part of which they eat, and leave the rest for the Poor; hoping that by these charitable Offerings and the Prayers of the Neceffitous thereby relieved, Heaven will be induced to be merciful to their departed Friend: For the *Turks* are of Opinion, that few Souls are sufficiently purified when they leave this World to appear in the Presence of God, but stand in need of the Prayers and Alms of the Living to deliver them from the temporary Pains they suffer for their Transgressions.

THE Burying-places of the *Turks* are of a vast Extent, especially those belonging to great Towns and Cities, for they never bury two Persons in one Grave*. At each End of the Grave they set up a great Stone, generally of Marble, with which the noble Ruins in *Turkey* sufficiently furnish them; and amongst these we frequently meet with ancient Inscriptions, but not many of them legible†. On the Stone at the Head of the Grave is carv'd a Bonnet or Turbant, according to the Sex of the Deceased; and on the Foot-stone is engrav'd the Epitaph, giving an Account of the Person's Virtues. The richer Sort of People have Marble Tombs, raised as ours are; and have a particular Portion of the Burying-Ground inclosed for the Use of their own Family, each Grave being distinct and separate, and the Spaces between them sometimes planted with Flowers, or paved with Tiles. One of

* M. *Tournefort* says, (a little hyperbolically we may suppose) that the Burying-Grounds about *Constantinople*, if they were till'd, would bear Corn enough to feed that great City half the Year; and that the Stones in them are sufficient to build a second Wall round it.

† So also says *Busbequius*:
 “ Inter sepulchra Turcarum
 “ nonnunquam incidimus in co-
 “ lumnas aut lapides antiquos ex
 “ egregio marmore; in quibus
 “ inscriptionum Romanarum aut
 “ Græcarum extabant vestigia,
 “ sed ita mutila, ut legi nequi-
 “ rent.” *Epist.* p. 70.

the principal Reasons why the *Turks* bury their Dead near the Highways; is to put Travellers in mind of their Mortality, and to induce them to pray for the Departed; especially for their Deliverance from the Torments they are supposed to suffer from the black Angels. As to the Sepulchres of the *Turkish* Emperors, I have already describ'd them, and shall therefore insist no farther on this Subject.

The Trade of the *Turks* has been several Times occasionally mention'd, but that Article deserves a more particular Consideration. Whoever attentively reflects on the happy Situation of the Grand Signior's Dominions, their vast Extent, and the Fruitfulness of the Soil in many of the Provinces, which produce every Thing that can contribute to the Support or Convenience of Life, would be inclined to believe, that the Trade of the World must necessarily center here, and all other Nations become dependent on this Empire. By the Gulph of *Persia* and the *Red Sea* the *Turks* have a fine Opportunity of exporting the Product and Manufactures of their Empire, and importing all the rich Merchandise of *China* and the *Indies*. The Islands of the East, where the Spices grow, might have been long since reduced under their Power, had they kept up a maritime Force answerable to what might be expected from a People who have Timber and all manner of naval Stores within their own Territories sufficient to equip the largest Fleets. In the *Black Sea*, which is inclosed on all Sides with the Grand Signior's Dominions, he has no Competitor; and as to the *Mediterranean*, whose Eastern Part is bounded by the *Turkish* Provinces of *Egypt*, *Syria*, and *Natolia*, what could have hinder'd him from being Sovereign of this Sea, if his Subjects, like the Christian Nations, had applied themselves to maritime Affairs? But all these Advantages, which if rightly improved, would enable them to give Laws to the rest of the trading World, are lost by the Inactivity and haughty Indolence

lence of the *Turks*, or the destructive Maxims by which they are govern'd.

THOUGH the Grand Signior is Master of *Balsora*, situate near the *Tigris* which discharges itself some Miles below it into the *Persian* Gulph, a Port of very great Trade, and crowded in the Season by foreign Merchants; yet the *Turks* themselves have scarce any Share in the Trade, or so much as one Ship on that Side, but content themselves with the Duties of Import and Export, and some small Taxes on the Natives of the adjacent Country. The King of *Oman* or *Muscat*, an *Arabian* Prince independent on the Grand Signior, commands the Navigation of the *Persian* Gulph, the *Red Sea*, and the *Ethiopic* Ocean; the *Turks* having been beaten out of the Ports they were once possess'd of, on the *Arabian* Coasts, and having at present but little Influence over that People. The Sultan indeed has some Gallies and other Vessels on the *Red-Sea*, but they seldom sail beyond the Straights of *Babel-mandel*, and are never employ'd in any foreign Trade.

IN the *Mediterranean* the whole Business of the *Turks* is to transport the Product and Manufactures of one Province to another; nor are they ever known to make Voyages to distant Countries, or to any People of different Faith, which undoubtedly is owing to their Pride as well as Laziness. The Merchandise of Christendom, and of the East, is carried to their Ports in foreign Bottoms, and the same Vessels bring away the several Commodities of their Country: So that the *Turks* reap little other Advantage from their Trade, than what arises from the Duties and Customs paid by the Merchants.

THE *Black Sea*, the Navigation whereof they enjoy without a Rival, not only furnishes them with Provisions and naval Stores, but from thence they import great Numbers of Slaves, taken by the *Tartars* in their Incursions into Christendom, or bought up by
Jewish

Jewish or Christian Factors at *Circassia**, *Mingrelia*, and the adjacent Countries; whose Inhabitants, though Christians, in Name at least, make no Scruple of selling their Children into *Turkey* and *Persia*, where they are morally sure they will become *Mahometans*. This they do, indeed, not with a View of their being used as Slaves, and put to the lowest Drudgeries, but in hopes their Beauty and Merit will procure them Admission into the Families of the greatest Princes; and scarce a Girl when she leaves her Father's House, but expects at least to be the Mistress of a Bashaw: So that however harsh the selling their Children may sound in the Ears of the Western People, when we understand upon what Motives they part with them, it abates much of the Detestation which at first View such an unnatural Practice seems to deserve. Were it not for this constant Supply of Slaves, the *Turkish* Empire, as Sir *Paul Ricaut* has justly observ'd, would be thinly peopled, and consequently its Strength considerably diminish'd; for it is computed that twenty thousand Christian Slaves are one Year with another imported to *Constantinople*, though in my Opinion the Computation far exceeds the Truth.

BESIDES the Trade carried on by Sea in *Turkey*, great Quantities of rich Merchandise are daily transported to and from *Persia*, *Arabia*, and *Tartary*, upon Mules and Camels, the Merchants travelling together in great Numbers for their better Security against Robbers; and such a Company or Body of Traders, Pil-

* It is said that in this Country Inoculation for the Small-Pox was first practised on Children in order to preserve their Beauty, the Daughters of the *Circassians* being particularly admired, and sold at a high Price to the *Turks* and *Persians*. The Practice of inoculating for this Distemper is new amongst us, and owes its

Original to the Eastern Nations: But Dr. *Shaw* tells us it is at present in no great Repute in those Parts of *Barbary* and the *Levant* where he has been, most People esteeming it to be a tempting of Providence, and the soliciting a Distemper before Nature is disposed to receive it.

grims, &c. in the Eastern Countries is call'd a *Caravan*. But this Sort of Commerce, as well as other Branches already mention'd, is chiefly managed by *Jews*, or *Armenian* Christians; the *Turks* being not half so intent upon Trade, as upon procuring Ecclesiastical, Civil, or Military Performments, and leaving Traffick and mechanical Employments to the despised Christians, who by the Labour of their Hands, or their foreign Commerce, contribute more to the Riches and Support of the Empire than the *Turks* themselves; and upon that account deserve Encouragement from the *Makometans*, rather than Contempt and Oppression.

As to the Trade of *England* with the *Turkish* Dominions, which more particularly concerns us, it is very considerable and advantageous. The Commodities we export thither are chiefly our own Product and Manufactures, *viz.* Cloths of all Kinds and Colours, Stuffs, Haberdashery Wares, Coney-Skins, Clockwork, Gold and Silver Watches, wrought Iron and Brass, Glass, Lead, Tin, and Pewter; also Pepper, Cochineal, and several other things, the Product of *America*, and the *East-Indies*.

THE Goods we bring from *Turkey* in return are, raw Silk of the Product of *Persia*, Carpets, Goats-Hair, Goats-Wool, Cotton-Wool, Cotton-Yarn, Dimities, Burdets, Shagreen-Skins, Cordovans, (or what we commonly call *Morocco* or *Turkey* Leather, red, blue, and yellow) Coffee*, the Product of *Arabia*;

* The Drink made of Coffee-berries has been very common in *Europe* for almost a hundred Years, and among the *Turks* near twice that Time. It was first brought into *France* by M. *Thevenot*; and about the Middle of the last Century, a *Greek* Servant call'd *Pasqua*, brought into *England* by Mr. *Daniel Ed-*

wards, a *Turkey* Merchant, to make his Coffee, first set up the Profession of Coffee-Man, and introduced the Liquor amongst us; though some say Dr. *Harvey* had used it before. The Tree that produces the Berries is a kind of *Arabic* Jessamine.

Rhubarb,

Rhubarb, the Product of Eastern *Tartary*†, Turpentine, Storax, several Sorts of Gums, Opium, Galls, Zedoary, Emery-Stones, Sponges, Pistachio Nuts, Dates, Almonds, Wine, Oil, Figs, Raisins, Velani, (the Fruit of a Species of Oak, used by Dyers) Mother of Pearl, Sal Ammoniac, Botargo‡, *Roman Vi-triol*, Box-Wood, Bees-Wax, Saffron, and great Variety of medicinal Drugs besides those already enumerated.

IT seems not quite foreign to this Subject, and perhaps may be agreeable to the Reader, to give a short Account (which I have taken from good Authority) of the Company of *English* Merchants trading to the Dominions of the Grand Signior, commonly known by the Name of the *Levant* or *Turkey* Company. This Company is establish'd on the same Foot as that of the Merchants trading to *Hamburg*; that is, there is no common Fund, wherein the Adventurers deposit their Stock, to carry on a joint Commerce; but the Trade is free, each Member trafficking for himself on his own Bottom, observing withal the Rules and Orders of the Company, and contributing occasionally to the common Expences.

† As to the Place where this useful Drug is chiefly produced, we have various and contradictory Accounts. Some say it comes from the Kingdom of *Boutan* in the Extremities of *India*; others, that it is found in the Provinces of *Xenfi* and *Suchen* in *China*; and others, that it only grows in *Persia*, or on the Confines of *Muscovy*.

‡ *Botargo* is made of the Roes of Mulletts, salted, press'd, and dried; and is accounted a great Delicacy in *Barbary*, according to Dr. *Shaw*: And Dr. *Pococke*, in his *Observations on Egypt*,

tells us, that great Quantities of these Mulletts are brought to *Damiata*, taken in the Lake *Menzale*, between that City and the ancient *Pelusium*, the Roes whereof, when cured, they call *Botargo*; and when they would preserve them in the best Manner, they dip them in Wax, and send them not only all over *Turkey*, but also to many Parts of *Christendom*. The Method of preparing these Roes at *Martigues* in *Provence* is describ'd by Mr. *Ray* in his *Travels*, p. 396, & seq.

THIS flourishing Body had its Rise in the Reign of Queen *Elizabeth*; and had its Charter confirm'd by King *James* the First in the Year 1606, with the Addition of new Privileges. During the Civil Wars there happen'd some Innovations in the Government of the Company; many Persons having been admitted Members, not qualified by the Charters of Queen *Elizabeth* and King *James*, or who did not conform to the Regulations prescribed. *Charles* the Second, upon his Restoration, endeavour'd to set it upon its ancient Basis; to which End he gave them a Charter, containing not only a Confirmation of their old one, but also several new Articles of Reformation.

By this Charter the Company is erected into a Body politick, capable of making Laws, &c. under the Title of *the Company of Merchants of England trading to the Seas of the Levant*. The Number of Members is not limited, but is usually about three hundred. The principal Qualifications requir'd is, that the Candidate be a Freeman of *London*, and a whole-sale Merchant, either by Family, or by serving an Apprenticeship of seven Years. Those under twenty-five Years of Age pay twenty-five Pounds Sterling at their Admission; those above pay twice as much. Each makes Oath at his Entrance, not to send any Merchandises to the *Levant* but on his own Account, and not to consign them to any but the Company's Agents or Factors.

THE Company has a Court or Board at *London*, composed of a Governor, Deputy-Governor, and twelve Directors or Assistants; who are actually to reside in *London*, or the Suburbs. This Assembly sends out the Vessels, regulates the Tariff for the Price at which the *European* Merchandises sent to the *Levant* are to be sold, and for the Quality of those returned: It also raises Taxes on Merchandises, to defray Impositions and the common Expences of the Company; presents the Ambassador which the King is to keep at the *Porte*,

Porte, elects Consuls, and superintends the Company's Affairs in general.

ONE of the best Regulations of the Company is, not to leave the Consuls, or even the Ambassador, to fix the Imposition on Vessels for defraying the common Expences, (a thing fatal to the Companies of other Nations) but to allow a Pension to the Ambassador, the Consuls, and most of their Officers, as Secretaries, Chaplains, Interpreters, and Janizaries, that there may be no Pretence for their raising any Sum at all on the Merchants or Merchandises in *Turkey*.

IN extraordinary Cases, the Consuls, and even Ambassador himself, have recourse to two Deputies of the Company residing in the *Levant*; or, if the Affair be very important, assemble the whole Nation. Here are regulated the Presents to be given, the Voyages to be made, and many other things relating to the Interest of the Company; and on the Resolutions here taken, the Deputies appoint the Treasurer to furnish the necessary Sums of Money.

THE ordinary Commerce of this Company employs between twenty and thirty Ships, from twenty-five to thirty Pieces of Cannon. The Commodities which they export and import have been most of them enumerated; but it may be added, that besides the Goods they carry from *England*, they usually take up Silver at *Cadiz* in their Voyage to *Turkey*. Their Trade to *Smyrna*, *Constantinople*, and *Scanderoon*, is not esteem'd much less considerable than that of the *East-India* Company; and is undoubtedly more advantageous to *England*, in regard it takes off far greater Quantities of *English* Manufactures than the other, which is chiefly carried on in Money. But the Discussion of this Point I leave to those who are better skill'd in Commerce.

THE Places reserved for the Trade of this Company are, all the *Venetian* Territories in the Gulph of *Venice*, the State of *Ragusa*, all the States of the Grand Signior

Signior and the Ports of the *Levant* and *Mediterranean*, excepting *Carthagenæ*, *Alicant*, *Barcelona*, *Valencia*, *Marseilles*, *Toulon*, *Genoa*, *Leghorn*, *Civita Vecchia*, *Palermo*, *Messina*, *Malta*, *Majorca*, *Minorca*, and *Corfica*; and other Places on the Coasts of *France*, *Spain*, and *Italy*.

BEFORE I take Leave of *Constantinople*, it is proper to give the Reader an Account of *Mahometanism*, or the establish'd Religion of the *Ottoman* Empire; previous to which I shall here insert a Summary of the Life of *Mahomet*, who first broach'd the Imposture, which has now spread itself over so great a Part of *Europe*, *Asia*, and *Africa*.

MAHOMET (or rather *Mohammed*, as the Word is pronounced) was born at *Mecca* in *Arabia*, in the Year of our Lord 571, *Justin* the Second being then Emperor of *Constantinople*, and *Chosroes* I. King of *Persia*. He was of the Tribe of the *Korashites*, esteem'd the noblest in all the Country, and was descended in a direct Line of Primogeniture from *Pher Koraisb*, the first Founder of it; but his whole Pedigree is too tedious for our present Purpose. It is sufficient to begin with his Grandfather *Abdol Metallab*, who, during the Government of his Tribe at *Mecca*, had to do with two very formidable Enemies, the above-mention'd *Chosroes*, and *Abraham* King of the *Ethiopians*. The one having extended his Empire a great way into *Arabia* on the North of *Mecca*, and the other possess'd himself of the Kingdom of the *Homerites* on the South, became dangerous Neighbours to him; but he defended himself against both, and forced the latter to a shameful Retreat, when he came with a numerous Army to besiege *Mecca*. He liv'd to a great Age, being a hundred and ten Years old at his Death; and had thirteen Sons, the eldest of whom, nam'd *Abdollah*, was the Father of *Mahomet* by his Wife *Amena*.

HENCE it appears, that *Mahomet* was not of such mean Parentage as some have asserted; being of the noblest Tribe in all *Arabia*, and his Family the most considerable of that Tribe, as having had the chief Rule over it for several Descents together. However, in the Beginning of his Life he was in a very poor and despicable Condition; for his Father dying before he was two Years old, and while his Grandfather *Abdol Motallab* was still living, all the Power and Wealth of his Family devolv'd to his Uncles, especially to *Abu Taleb*, who afterwards bore the chief Sway in *Mecca*, under whose Protection he first vented his Delusions, and was supported against all his Opposers.

HE liv'd with his Mother till he was eight Years of Age, when she dying his Grandfather took him; but he also dying about a Year after, *Mahomet* was committed to the Care of his aforesaid Uncle *Abu Taleb*; who, being a great Merchant, brought him up in the mercantile Way, and, as soon as he was of a proper Age, sent him with his Camels into *Syria*. While he was attending his Uncle's Factors in the publick Market-place at *Bosra*, a City on the Confines of that Country, one *Babira*, (says the *Mahometan* Writers) a learned Monk, perceiv'd a kind of Lustre shining upon his Face, from whence he knew and predicted that *Mahomet* should be a great Prophet. This Light upon his Face they call the *prophe-tick Light*, and tells us, that God first placed it on *Adam*, to be a Sign of the Prophets who were to be born of him: That this Light descending down to *Abraham*, was from him divided into two, *Isaac* having one Share of it, and *Ismael* the other: That *Isaac's* Light was manifested in the many Prophets that appear'd of his Posterity, but that *Ismael's* was suppress'd, and lay hid till the Coming of *Mahomet*, in whom it was reviv'd; and hence *Babira* knew him to be a Prophet. Others say, the Mark by which this Monk discover'd him was the Seal of his pro-

phetick Mission, the Impression whereof was wonderfully stamp'd between his Shoulders. But the whole is a gross and ridiculous Fiction; for *Mahomet* did not become acquainted with *Babira* till many Years after.

HE continued with his Uncle till twenty-five Years of Age, when one of the principal Men of the City died, and left all his Stock, which was very considerable, to his Widow *Cadigba*; who wanting a Factor to manage it for her, invited *Mahomet* into her Service. During three Years time, wherein he traded for her at *Damascus* and other Places, he acquitted himself so honourably, and so far gain'd the Favour and good Opinion of his Mistress, that she married him in the twenty-eighth Year of his Age, and thus, from the Condition of a Servant, advanced him to be Master both of her Person and Estate. By this means being render'd equal in Wealth to the greatest Man in the City, his Ambition made him aspire to the Sovereignty which his Ancestors had enjoy'd, and of which he himself had been depriv'd only by being left an Orphan before the Death of his Grandfather.

HIS trading into *Egypt*, *Palestine*, and *Syria*, made him well acquainted both with *Jews* and *Christians*; and observing that each of them were divided into several Sects, he concluded that nothing would be more likely to raise him a Party, and to enable him to accomplish his Designs, than the framing and advancing a new Religion. For such a Change he judged the Citizens of *Mecca* might be well disposed, as their Traffick and frequent Converse with the Christians had abated somewhat of their Zeal for that gross Idolatry, to which they had been hitherto addicted; and at the same time they were falling from *Heathenism* into *Zendickism*, an Error much like that of the *Sadducees** among the *Jews*, as denying the

* St. *Epiphanius* will have the Rise from *Dositheus*, a Samaritan *Sadducees* to have taken their Sectary; and *Tertullian* is of Resurrection

Resurrection and a future State. He therefore betook himself to frame such a Religion as he thought would be most easily swallow'd by those he had to deal with; and his Scheme being a Medley of *Judaism*, the Heresies of the Eastern Christians at that Time, and the old Pagan Rites of the *Arabs*, too well answer'd his Intention, and gain'd him Profelytes among all Sorts of People.

HOWEVER, that he might not immediately turn Preacher against that Idolatry which he had hitherto practised with his Fellow-Citizens, and, without some previous Change, take upon him the Character of a Reformer and a Prophet, so unsuitable to his wicked and licentious Course of Life; in the thirty-eighth

the same Opinion: But most Writers ascribe the Origin of this Sect to one *Sadoc*, a Disciple of *Antigonus Sochæus*, who lived, according to the *Jewish* Calculation, about three hundred Years before our Saviour, and used often to inculcate to his Disciples, that they ought to serve God disinterestedly, and without any View of Compensation, not like Slaves, who only serve their Masters for the Sake of a Reward. From hence his Disciples *Sadoc* and *Baithus* made this wrong Inference, that there was no Reward to be expected in another World, and consequently, that the Soul dies, and the Body will not rise again. Others suppose it was the Dissoluteness of Manners prevailing at that Time, and not the Mistake of the Doctrine of *Antigonus*, that gave Occasion to the Opinions of the *Sadducees*. They not only denied the Resurrection of the Body and the Immortali-

ty of the Soul, but the Existence of Angels; allowing of no spiritual Being but God only. They acknowledged that God made the World by his Power, and governs it by his Providence, and for that End has ordain'd Rewards and Punishments; but these, say they, are in this Life only, and not hereafter. They absolutely rejected all unwritten Traditions, and all written Books, except the five Books of *Moses*. They denied all manner of Predestination, asserting that God has made Man absolutely Master of his Actions, with a full Freedom to do Good or Evil as he thinks fit, without any Assistance to him for the one, or Restraint upon him as to the other. Their Number was the fewest of all the Sects of the *Jews*, but they were Men of the best Quality and the greatest Estates. See *Prideaux's Connection*, Vol. III. p. 195; 472, & *seq.* and *Stackhouse's Body of Divinity*, p. 500.

Year of his Age he began to affect Retirement, and withdrew every Morning into a solitary Cave near *Mecca*, call'd the Cave of *Hira*, where he pretended to spend his Time in Fasting, Prayer, and Meditation; and there it is supposed he had his first Consultations with those who help'd him to compose his *Koran*. His first Attempt was to draw his Wife into a Belief of his Imposture; and in order to this, when he return'd home at Night from the Cave, he used to tell her of Visions he had seen, and strange Voices he had heard: But she rejecting those Stories, as the vain Fancies of a disturb'd Imagination, or else the Delusions of some evil Spirit, he farther pretended a Converse with the Angel *Gabriel*; which she was as backward to believe as the other, till having advised with a fugitive Monk they then kept in the House, (who was concern'd with *Mahomet* in the Contrivance, and of whom I shall speak hereafter) he brought her to be persuaded of the Truth of all her Husband had told her, and that he was really call'd to the prophetick Office; and thus she became his first Profelyte.

HAVING now, by living two Years in a retir'd and austere Manner, gained, as he thought, a sufficient Reputation of Sanctity for carrying on his Design; in the fortieth Year of his Age he began to take upon him the Title of the *Apostle of God*, and to propagate his new Religion; but this he did in private for the first four Years, and only among such as were his Acquaintance and Confidants. His second Profelyte was *Zayd Ebn Hareth*, his Slave; and the third his Cousin *Ali*, the Son of *Abu Taleb* his Uncle. He tempted his Servant *Zayd* by promising him his Freedom; and, on embracing his Religion, he gave him his Liberty accordingly. *Mahomet's* fourth Disciple was *Abu Beker*, who being one of the richest Men in *Mecca*, and a Person of Wisdom and Experience, gave his Cause no small Reputation; and his Example was soon

soon follow'd by five others, who were afterwards the principal Generals of his Armies, and contributed much to the Establishment of his Empire and Doctrine in those Parts of the World.

AFTER he had gain'd these nine Profelytes, he began openly to publish his Imposture to the People of *Mecca*, in the forty-fourth Year of his Age; and to declare himself a Prophet sent by God to reduce them from the Error of Paganism, and to teach them the true Religion. He did not pretend to deliver them a new one, but to revive the old one which God first gave to *Adam*, and, after it had been lost in the Corruption of Mankind, restored again by Revelation to *Abraham*, who taught it his Son *Ismael* their Forefather. Adding, that *Ismael*, when he first planted himself in *Arabia* instructed the People in the same Religion he had receiv'd from *Abraham*; but that their Posterity afterwards corrupted it into Idolatry, which God had now sent him to destroy, and once again to restore the Religion of *Ismael*. Therefore, according to his own Account, the *Jews* do not improperly call the Religion of *Mahomet* by the Name of *Ismaelism*.

MAHOMET allow'd both the Old and New Testament, and that *Moses* and *Jesus Christ* were Prophets sent from God; but affirm'd that the *Jews* and *Christians* had corrupted these holy Writings, from which Corruptions he was sent to purge them, and to restore the Law of God to its original Purity; and therefore most of the Passages which he quotes out of the Scriptures are much different in the *Koran* from what we find them in our Bibles, and artfully adapted to support his own Delusions.

HE pretended to receive all his Revelations from the Angel *Gabriel*, who he said was sent from God for that Purpose: And whereas he was subject to the Falling-Sickness, whenever he had a Fit he said it was a Trance, occasion'd by the Brightness of the Angel's Appearance, who then came to communicate to him some

new Revelation. These pretended Revelations he put into several Chapters, the Collection of which makes up the *Koran*, or Bible of the *Mahometans*; and taught them that the Original of this Book was laid up in the Archives of Heaven, and that the Angel brought him the Copy of it Chapter by Chapter, according as Occasion required they should be publish'd to the People.

ON his first appearing publicly as a Prophet, the People laugh'd at him; and some call'd him *Magician*, *Iyar*, *Impostor*, and such-like opprobrious Names, of which he often complains in the *Koran*; so that for a Year or two he made very little Progress, and scarce met with any thing for his Pains but Scorn and Contempt. This, however, did not discourage him from pursuing his Design, which he did in a Manner the most likely to obtain Success: For he was a Man of a ready Wit, and a very engaging Address; bearing all Affronts, without shewing the least Resentment; and knew how to apply himself to all Sorts and Degrees of People, soothing the Rich with Praise and Flattery, and gaining the Affections of the Poor by relieving their Necessities. In a Word, by an artful and insinuating Behaviour he at length surmounted the Difficulties that stood in his way; so that in the fifth Year of his pretended Mission his Party was increased to forty, (himself included in the Number) many of them Persons of Wealth and Reputation, whose Example was likely to have a considerable Influence over their Fellow-Citizens.

THE Inhabitants of *Mecca* began now to be alarm'd at his Progress; those who were zealous for the Idolatry of their Forefathers opposing him as an Enemy of their Gods, and a dangerous Innovator in their Religion: And others, who saw farther into his Schemes, were sensible they tended to destroy the publick Liberty, and to establish a Tyranny over them; and therefore combin'd together to take him off

off by Violence. But *Abu Taleb*, his Uncle, found means to defeat the Designs of his Enemies; and by his Power, as being Chief of the Tribe, preserved him from all other Attempts that were form'd against him: For though he himself persisted in the Paganism of his Ancestors, yet he had so great an Affection for the Impostor, as being his Kinsman, and educated chiefly in his own House, that he firmly supported him against all his Opposers. Under his Protection therefore *Mahomet* went boldly on to preach to the People in the publick Places of the City, and to publish his Revelations, as he pretended they were brought him from Time to Time by the Angel *Gabriel*.

THE main Arguments he made use of to delude Men into a Belief of his Imposture, were his Threats and Promises, as being those which most easily work upon the Minds of the Vulgar. His Promises were chiefly of a Paradise, which he so cunningly fram'd as to make it consist wholly of such Pleasures and Delights as were best suited to the Gust of the *Arabians*, a People living within the *Torrid Zone*, who by the Nature of their Climate, as well as the Corruption of their Manners, were exceedingly given to the Love of Women; and could not fail of being captivated with Hopes of Rivers and Streams of Water, cooling Drinks, shaded Gardens, delicious Fruits, and other Enjoyments of that kind, which to them were particularly desirable, on account of the scorching Heat and Dryness of their Country. Accordingly he tells his Followers, *they shall enter into pleasant Gardens, water'd with Rivulets and Fountains, near which they shall repose themselves upon the softest Beds, adorn'd with Gold and precious Stones, under the Shade of Trees that shall continually yield all manner of the most agreeable Fruits; and that there they shall enjoy Women ever young and beautiful, with large black Eyes, and Complexions always fresh and charming as polish'd Pearls; in whose Company they shall solace themselves with amorous Delights to*

all Eternity, drinking likewise the most delicious Wines and other Liquors, without ever being intoxicated or overcharged thereby, which shall be served to them by beautiful Boys in Cups of Gold and Glasses set with Diamonds. And with the same kind of Subtilty he describ'd the Punishments of Hell, which he threaten'd to all who would not believe in his Mission, to consist of such Torments as must appear to them most grievous and afflicting; telling them, that *they should suffer an inconceivable Thirst, and should have nothing to drink but boiling and stinking Water; that they should dwell for ever in continual Fire, and be surrounded with a black, hot, and salt Smoke; that they should eat nothing but Briars and Thorns, and the Fruit of the Tree Zacon, which should be in their Bellies like burning Pitch;* and other frightful Stories of the like Nature. Thus some were allured, and others terrified, to embrace his new System of Religion.

To these Motives he added (that nothing might be wanting) the Threats of grievous Punishments and Judgments in this Life, as well as in that which is to come, if they would not hearken to his Doctrine. To this End he took all Opportunities of representing to them the terrible Destruction that had overtaken such as refused to listen to the Prophets sent before him; how the Deluge came upon the Old World, *Sodom* was destroy'd by Fire, and the *Egyptians* afflicted with various Plagues, for their Contempt and Disobedience to *Noah*, *Lot*, and *Moses*; and how *Ad* and *Thamod*, two ancient Tribes of the *Arabians*, (as he on purpose feign'd) were totally extirpated for the same Reason. On account of such Stories as these, which he frequently inculcated to the People, his Enemies call'd him a *Teller of old Fables*; but by these Artifices his Party continued to increase, which was at length join'd by two of his Uncles, *Hamza* and *Al Abbas*; though the rest of them, except his great Friend *Abu Taleb*, continued

nued to oppose him, as a Man who carried on Designs that tended to the Prejudice of his Country.

BUT that which gravell'd him most was, that his Opposers requir'd him to work a Miracle; *for*, said they, *Moses, Jesus, and the other Prophets, wrought Miracles to prove that their Mission was divine; and therefore, if thou art a Prophet, and greater than any that were sent before thee, as thou boastest thyself to be, demonstrate it to us by the same Sort of Proof: Raise the Dead, cause the Dumb to speak, and the Deaf to hear, and then we will believe thee.* This Objection he endeavour'd to evade or answer divers ways; but his most considerable Reply was, that their Predecessors had contemned the Miracles of *Saleb* and the other Prophets, and therefore God would work no more amongst them. At another time he would insist, that those whom God had ordained to believe would believe without Miracles, and those whom he had not ordained would never be convinced by that kind of Evidence; and that therefore they were entirely needless. But none of his Reasons being satisfactory, as plainly confessing he had not the Power of working Miracles, with which other Prophets were endued, he was deserted by many of his Followers.

FINDING all his Sophistry too weak, on his retiring to *Medina*, another City of *Arabia*, (as we shall mention hereafter) he took the Sword in hand, and having got an Army to back his Cause, he soon changed his Note; for then he pretended, that since God had sent *Moses* and *Jesus* with Miracles, and Men would not hearken to their Doctrine, he had now sent him in the last place without Miracles, to force them to Obedience by the Power of the Sword. Pursuant hereto he forbid his Disciples to enter into any farther Disputes about his Religion, commanded them to destroy all who opposed it, promised great Rewards in a future State to such as would take up Arms

Arms in its Defence, and that those who died in the Cause should have a Crown of Martyrdom.

ON this Head the *Mahometan* Doctors argue cunningly enough in the following Manner. The Prophets of God, say they, are of divers Sorts, according to the divers Attributes of his Divine Nature, which they are sent to shew forth to the World. Thus *Jesus Christ* was sent to manifest the *Righteousness*, the *Power*, and the *Knowledge* of God; the first of which he did accordingly in his being impeccable*; the second, in working those Miracles which none but a divine Power could effect; and the third, in that he knew the Secrets of Mens Hearts, and foretold things to come. In like manner *Solomon* was sent to manifest the *Wisdom*, the *Glory*, and the *Majesty* of God; and *Moses* to shew his *Providence* and his *Clemency*: None of whom having a Power to force Men to believe, Miracles were necessary to convince them of the Truth of their Missions. But *Mahomet*, say they, was a Prophet sent principally to manifest the *Fortitude* of God by the *Power of the Sword*; which alone being sufficient to compel Men to the Faith, he wrought no Miracles, as not wanting their Assistance to accomplish the Will of Heaven. Hence it hath become the universal Doctrine of the *Mahometans*, that their Religion is to be propagated by the Sword, and that all the Faithful are bound to fight in its Defence.

* *Impeccability* is the State of a Person who cannot sin; or a Grace, Privilege, or Principle, which puts him out of a Possibility of sinning. The Schoolmen distinguish several Kinds and Degrees of *Impeccability*: That of God belongs to him by Nature: That of *Jesus Christ*, consider'd as Man, belongs to him by the hypostatical Union: That of

Men is the Effect of a Confirmation in Grace, and is rather call'd *Impeccance* than *Impeccability*; and accordingly Divines distinguish between these two, which is found necessary in the Disputes against the *Pelagians*, in order to explain certain Terms in the *Greek* and *Latin* Fathers, which without this Distinction are easily confounded.

HOWEVER

HOWEVER, it is not to be denied but that abundance of Miracles are ascribed to *Mahomet*: As, that he cleft the Moon in two; that Trees advanced to meet him; that Water flow'd from between his Fingers; that the Stones saluted him; that he fed a great Company with a little Food; that a Beam groan'd at him; that a Camel complain'd to him; that a Shoulder of Mutton told him of its being poison'd; and several others. But these are related only by such as the *Mahometans* themselves account among their fabulous and legendary Writers: *Mahomet* himself and his Doctors renounce them all; acknowledging that he wrought no Miracles, but alledging, that the elegant Language of the *Koran* and the Excellence of its Doctrine is instead of all Miracles, since no human Wisdom could frame such a Composition, much less an illiterate Person who could neither write nor read. Thus they imagine they prove beyond Contradiction, that the Book came originally from no other than God himself, and that *Mahomet*, from whom they receiv'd it, was actually his Messenger.

As to this last Argument, it is allowed by the Christian Doctors, that though the Matter of the *Koran* be confused and incoherent, it is, as to its Stile and Language, the Standard of *Arabic* Eloquence; and that *Mahomet* was as illiterate as his Followers assert. It is therefore natural to ask, Who were his Assistants in composing this Book, and framing his Imposture? This is a Question not very easy to be answer'd, as the Nature of the thing required it should be concealed: But though an exact Account cannot be expected in this Particular, Authors of Credit tell us, that *Mahomet* was chiefly assisted in his Forgery by *Abdia Ben Salon*, a *Persian Jew*, whose Name he afterwards changed, to make it suitable to the *Arabic* Dialect, into *Abdollah Ebn Salem*. This Man had commenced Rabbi among the *Jews*, and was thoroughly skill'd in all their Learning; and from him

Mahomet

Mahomet receiv'd his Knowledge of the *Jewish* Rites and Customs, many of which he has ingrafted into his Religion.

BESIDES this *Jew*, *Mahomet* had also a Christian Monk for his Assistant; and some such Help he must have had, as is evident from the many Particulars in the *Koran* relating to Christianity. *Theophanes Zonaras*, *Cedrenus*, *Anastasius*, and others, make mention of him without giving him any other Name than that of a *Nestorian* Monk: But the Author of the *Disputation against a Mahometan*, printed at the End of *Bibliander's* Latin *Koran*, calls him *Sergius*; and hence it is, that he is so often spoken of by that Name among the Western Writers; whereas in the East he is known only by the Name of *Babira*. This is the Monk, who, according to the *Mahometans*, took notice of *Mahomet* while a Boy, in the prophetic manner before related: But the Truth is, *Mahomet* did not come acquainted with him till a long time after, when he was forming his wicked Project, and for that Purpose was desirous of examining into the *Jewish* and *Christian* Religions. Accordingly, in one of his Journeys into *Syria*, either at *Bosra* as some say, or at *Jerusalem* as others, meeting with this *Babira*, and receiving great Satisfaction from him in many Points of which he desir'd to be inform'd, a particular Friendship was thereupon contracted between them: And the Monk, being soon after expell'd his Monastery for some great Crime, fled to *Mecca*, where he was kindly entertain'd by *Mahomet* in his House, assisted him in framing his new System of Religion, and continued with him a great many Years; till at length the Impostor, having no farther Need of him, put him to Death, for fear he should divulge the Secret. Upon the whole, it is evident that *Sergius* and *Babira* are only two different Names of the same Person; the former being probably that which he had in the Monastery, and the latter what he afterwards assumed

assumed in *Arabia**, which has ever since been given him by all who write or speak of him in the Eastern Countries.

WHAT is said with regard to *Mahomet*'s other Assistants, if he had any more, is so very uncertain, that I do not think it worth relating. We may suppose, from the very Nature of his Design, which was to impose a Cheat upon the World, that he made as few conscious to it as possible; and the two above-mention'd being sufficient for his Purpose, it is not probable that he admitted any more into the Secret. The System of his Religion was made up of three Parts, one whereof was borrow'd from *Judaism*, another from Christianity, and the third from the Heathenism of the *Arabians*; the first being furnish'd by *Abdollah*, the second by *Babira*, and the last by *Mahomet* himself: So that there was no need of any other Help to compleat the Imposture.

MANY more Particulars have been publish'd relating both to the coining of this Forgery, and the Manner of its first Propagation; as, that *Mahomet* taught a Bull to bring him the *Koran* on his Horns in a publick Assembly; that he bred up a Pigeon to come to his Ear, intending thereby to make People believe that the Holy Ghost convers'd with him; and other Stories of the like Nature, which ought to be rejected as idle Fables, not having the least Foundation, no Truth or Probability, notwithstanding they have been inconsiderately swallow'd by some learned

* The Word *Babira*, says Dr. *Prideaux*, in the *Arabic* Language signifies a Camel, which for some extraordinary Services, according to the Usage of the ancient *Arabs*, had his Ears slit, was exempted from working any more, and turn'd forth to free Pasture from the rest of the Herd. And no doubt, adds he, this

Monk having told the Tale of his Expulsion from his Monastery so much to his Advantage, as to make it believed at *Mecca* to be drawn upon him by what was there reckon'd meritorious, had this Name given him, as suiting the Notion the *Arabians* entertain'd of his Condition.

Authors.

Authors. Such Tricks as these would have been easily seen through by the *Arabians*, who are naturally of as subtle and acute Parts as any People in the World* :

* The grand Characteristick of the Genius of the *Arabians*, says a modern Writer, is a subtle Vivacity of Mind, of which the following Instance hath so charm'd the Oriental Nations, that it hath been made the Subject of two long Poems ; and indeed it is extremely well chosen, as it unfolds exactly a Temper otherwise not easily represented, and cannot fail of being entertaining to the Reader. Three *Arabs*, Brethren of a noble Family, who were travelling together for the sake of improving their Minds, were accidentally met by a Camel-Driver, who ask'd them, if they had not seen a Camel which had stray'd from him in the Night? *Was not the Camel blind of an Eye?* said the eldest: *Yes*, said the Man. *It had a Tooth out before*, said the second : *It is very true*, replied the Man. *Was it not a little lame?* added the third : *Why, really it was*, return'd the Driver. The Camel-Driver took it for granted they had seen it, and therefore besought them to tell him which way it went. *Follow us, Friend*, said they : The Man did so. He had not gone far before he happen'd to say that *the Camel was loaden with Corn. And it had*, added the *Arabians*, *a Vessel of Oil on one Side, and a Vessel of Honey on the other. It had so*, said the Man, *therefore let me conjure you*

to tell me where you met it. Met it, replied the eldest of the Brothers, *Why, we never saw your Camel at all.* The Man, losing Patience at this, began to load them with Reproaches, and as they were passing through a Village rais'd the People upon them, and caus'd them to be apprehended. The Judge of the Village, not being able to determine the Cause, sent them to the Prince of the Country ; who, perceiving by their Behaviour that they were Persons of Distinction, set them at Liberty, lodged them in his Palace, and treated them with all the Respect imaginable. After some Days were over, he took an Opportunity to intreat them to clear up this Mystery, by explaining to him how they could possibly hit upon so many Circumstances without ever having seen the Camel. The young Men smiled at the Importunity of the Prince ; and, after having return'd him abundance of Thanks for the Civilities they had receiv'd, the eldest of them spoke thus : *We are neither Deceivers nor Necromancers ; we never saw the Man's Camel, nor did we use any other Instruments of Divination than our Senses and our Reason. I, for my Part, judg'd it was blind of an Eye, because I observ'd the Grass eaten on one Side of the Road, and not on the other.* I, said the second, guess'd it had

And

And therefore *Mahomet* never attempted any thing of this Kind among them ; but disclaiming all Miracles, thereby avoided the Hazard of having his Cheats discover'd, and consequently his Projects totally blasted. It is now time to return to the Series of our History.

IN the eighth Year of *Mahomet*'s pretended Mission, his Party growing formidable at *Mecca*, the Citizens pass'd a Decree, whereby they strictly forbade every one to follow him for the future. This Prohibition did him no Prejudice during the Life of his Uncle *Abu Taleb* ; but he dying within two Years after, and the chief Government of the City falling into the Hands of *Abu Sophian*, of the House of *Ommia*, one of his most violent Opposers, his Enemies laid hold of this Advantage to renew their Opposition against him ; which they did with such Success, that they soon put a Stop to the Progress of his Imposture at *Mecca*, and he was also deserted by many of his Disciples.

MAHOMET's Aim all along was to have gain'd such a Party at *Mecca*, as to have made himself Master of the whole City, and from thence to have armed his Followers in order to reduce the rest of *Arabia*. To this Purpose it was, that he so often inculcated to them, that all who received the Faith he

lost a Tooth before, because where the Grass was cropt closest, there was constantly a little Tuft left behind. And I, added the third, conceived it was lame, because the Prints of three Feet were distinct in the Road, whereas the Impression of the fourth was blurr'd ; whence I concluded that the Beast dragg'd it, and did not set it firmly to the Ground. All this I apprehend, said the Prince, but how in the Name of Providence could you discover that Oil

and Honey were a Part of its Loading ? Why, return'd the Arabians, we guess'd this, because on one Side of the Road we saw little Troops of Ants ferreting the Grass, and on the other we saw the Flies assembled here and there in Groups, insomuch that few or none were on the Wing. — Whether this Story be true or false matters not much, since it so exactly expresses what it was intended to express, the quick and deep Penetration of the Arabians.

preached

preached must fight for it, and that his Doctrine was to be propagated by the Sword: But having now no Hopes of accomplishing his Design at *Mecca*, his Thoughts were employ'd on gaining some other Town, that might be commodious for carrying on his Projects. With this View he took a Journey to *Tayif*, a Town about sixty Miles from *Mecca*, where his Uncle *Abbas* usually resided, who had considerable Interest among the Inhabitants. Under his Protection he thought to have spread his Delusions, and at length to have got Possession of the Place; but after a Month's Stay, not having been able to gain one Proselyte, he return'd to *Mecca*, there to wait a more favourable Opportunity of pursuing the Schemes he had projected.

HIS Wife *Cadigba* dying about this Time, after she had lived with him two and twenty Years, he married two other Wives, *Ayesha* the Daughter of *Abu Beker*, *Sewda* the Daughter of *Zama*; and soon afterwards he took a third, namely, *Haphsa* the Daughter of *Omar*; whereby making himself Son-in-law to three of the principal Men of his Party, he attack'd them the more firmly to his Interest.

IN the twelfth Year of his pretended Mission is placed the *Mesra*, that is, his famous Night-Journey from *Mecca* to *Jerusalem*, and from thence to Heaven; of which he gives the following Account. One Night as he lay in Bed with his best-beloved Wife *Ayesha*, he heard a Knocking at his Door; whereupon arising and opening it, he found there the Angel *Gabriel* with seventy Pair of Wings expanded, whiter than Snow, and clearer than Crystal, and the Beast *Alborak* standing by him, on which they say the Prophets used to be carried from Place to Place, to execute any divine Command. This Beast *Mahomet* describes to be as white as Milk, of a mix'd Nature between an Ass and a Mule, not quite so big as the latter, and as swift as Lightning, which the Word *Albo-*
rak

rak signifies in the *Arabian* Language. On *Mahomet's* appearing at the Door, the Angel saluted him with a pleasant Countenance, telling him he was sent to bring him into Heaven, where he should see strange Mysteries, not lawful to be seen by any other Man, and order'd him to mount *Alborak*: But the Beast, it seems, being wanton and skittish with Idleness, having rested from the Time of *Christ* till now, would not stand still for *Mahomet* to get upon his Back, till he had first sooth'd him by promising him a Place in Paradise; whereupon having quietly mounted, the Angel leading the Way with the Bridle in his Hand, he was carried in the Twinkling of an Eye from *Mecca* to *Jerusalem*. On his coming thither, all the departed Prophets and Saints appear'd at the Gate of the Temple to salute him; and attending him into the chief Oratory, desired him to pray for them, and then departed: Whereupon *Mahomet* and the Angel going out of the Temple, found there a Ladder of Light ready fix'd for them, which they immediately ascended, leaving *Alborak* tied to a Rock till their Return.

ON their Arrival at the first Heaven, and *Gabriel's* knocking and informing the Porter who was there, the Gates, which *Mahomet* describes to be of a prodigious Size, were immediately open'd. This first Heaven, he tells us, was all of pure Silver; that the Stars, each as big as a large Mountain, hung from it by Chains of Gold; and that Angels kept watch in these Stars, to prevent the Approach of evil Spirits. Here he saw a decrepit old Man, our first Father *Adam* it seems, who saluting him, gave God Thanks for so great a Son, and then commended himself to his Prayers. In the same Heaven he also saw a Multitude of Angels in all manner of Shapes, *viz.* of Men, Beasts, and Birds; and among the last he saw a Cock, white as Snow, of such a surprizing Bigness, that his Feet standing on the first Heaven, his Head reach'd up to the second, which was at the Distance of five hundred Years Journey,

ney, according to our usual Rate of travelling. Others say his Head reaches up through all the seven Heavens, as far as the Throne of God, which is above seven Times higher; that his Wings are adorn'd with Carbuncles and Pearls, and extended East and West, to a Distance answerable to his Height. This, says *Mahomet*, *Gabriel* told me was the chief Angel of the Cocks; and that every Morning God singing an Hymn, this Cock constantly join'd him by Crowing, which is so loud, that all (except Men and Fairies) hear it in Heaven and in Earth, and then all other Cocks crow also. The *Mahometans* say, the Voice of one reading in the *Koran*, of him who early each Morning prays for Pardon of his Sins, and the Voice of this Cock, are three Voices which God always hears with Acceptance. All this Stuff about the Cock is borrow'd, with some little Variation, from the Fables of the *Talmud*.

FROM the first Heaven the Impostor tells us he ascended up to the second, at the Distance of five hundred Years Journey above it, which he makes to be the Height of each of the seven Heavens above the other. In this Heaven, which was of pure Gold, he saw *Noah*, who congratulated him, and desired his Prayers: And here he also saw twice as many Angels as before, one of them so large, that, as he stood on the second Heaven, his Head reach'd up to the third.

HENCE he ascended to the third Heaven, made of precious Stones; at the Entrance of which he met *Abraham*, who likewise desired the Favour of his Prayers: And here he saw a still greater Number of Angels, and amongst them one of such an enormous Size, that the Distance between his two Eyes was seventy thousand Days Journey*. This the Angel *Gabriel* in-

* Here, Dr. *Prideaux* observes, *Mahomet* was out in his Mathematicks; for the Distance between a Man's Eyes being in

proportion to his Height but as one to seventy-two, at this rate the Height of the Angel must have been near fourteen thousand
form'd

form'd him was the Angel of Death; for he had a large Table before him, whereon he is continually writing the Names of all that are born into the World, computes the Days of their Life, and when he finds they have compleated the Number assign'd them, he blots out their Names, and the Persons die immediately.

FROM hence he proceeded to the fourth Heaven, which was all of Emerald, where he met with *Joseph* the Son of *Jacob*, who desired a Share in his Prayers also. Here were still more Angels than in the former Heaven; one of whom, much larger than the rest, was perpetually weeping and lamenting, which, as *Gabriel* inform'd *Mahomet*, was for the Sins of Men, and their Destruction consequent thereupon.

IN the fifth Heaven, which he tells us was made of Adamant, he found *Moses*, who also besought him to intercede with God in his behalf; And here he saw a much greater Number of Angels than in any of the preceding Stages.

ON his entring into the sixth Heaven, which was all of Carbuncle, he met with *John the Baptist*, who likewise commended himself to his Prayers: And here the Number of Angels was still greater than in any of the former Heavens.

FROM hence he ascended up to the seventh Heaven, which was all made of divine Light, where he found *Jesus Christ*, whose Prayers *Mahomet* tells us he himself desired; hereby acknowledging *Christ* to be the greater, in order to flatter and please the Christians; and thereby draw them more easily into his Imposture. Here he saw more Angels than in all the other Heavens put together, and among them a very extraordinary one, having seventy thousand Heads, and in every Head as many Tongues, and every Tongue uttering

Years Journey, which is four all his Heavens put together.
Times as much as the Height of

so many distinct Voices at once, with which he continued Day and Night incessantly praising the great Creator.

THE Angel *Gabriel*, having brought *Mahomet* thus far, told him, that for his own Part he was not permitted to go any farther, but directed him to ascend up the rest of the Way to the Throne of God by himself, in which Passage he says he went through Water, Snow, and other Difficulties, till he came where he heard a Voice saying to him, *O Mahomet, salute thy Creator.* From hence ascending higher, he came to a Place of vast Extension of Light, of such Brightness as could not be endured, which was the Habitation of the Almighty, where his Throne was fix'd; on the right Side whereof he says was an *Arabic* Inscription to this Purpose, *There is no God but God, and Mahomet is his Prophet.* This is the *Mahometan* Creed, and he tells us it was written on all the Gates of the seven Heavens. The Impostor adds, That approaching the Presence of God within two Bow-shots, he saw him sitting on his Throne with a Covering of seventy thousand Veils before his Face: That God put forth his Hand, as a Token of his Favour, and laid it upon him, which was of that exceeding Coldness that it pierced the very Marrow of his Back, and he could not bear it: That after this, God conversed familiarly with him, reveal'd to him a great many hidden Mysteries, made him understand his whole Law, and how he would have the World instructed in the Knowledge of it; and, in fine, gave him several Privileges above the rest of Mankind. Being then dismiss'd he return'd to the Angel *Gabriel*, who reconducted him through all the Heavens the same way that he came, sat him upon the Beast *Alborak* which they had left tied at *Jerusalem*, and from thence with the Bridle in his Hand brought him back again to *Mecca*: And all this in the Space of one tenth Part of a Night, as *Mahomet* himself affirms.

WHEN he came to relate this extravagant Fiction to the People the next Morning, it was received, as it deserv'd, with general Contempt and Derision; and many of his Disciples, ashamed of him as an abominable Lyar, left him on this Occasion. Others would have follow'd their Example, had not *Abu Beker* put a Stop to the Defection, by his avouching and professing his Belief of the whole Story; for which extraordinary Service he acquired the Title of *Affadick*, or *the Just*: And this Fiction is now as firmly believ'd by the *Mahometans* as we believe the Gospel; only, it seems, it was once disputed whether this was a *Vision* or a *real Journey*; but their Doctors have at length resolv'd it to be the latter.

HOWEVER ridiculous this Story might at first appear, *Mahomet* in the End gain'd a great Advantage from it; for after it came once to be believ'd, all his Sayings pass'd for sacred Truths brought down from Heaven; and every Word that dropp'd from him, and every Action relating to his Religion, was carefully observ'd. These being reduced to Writing after his Death, make up those Volumes of Traditions which the *Mahometans* call the *Sonna**, and which amongst them is the same as the *Oral Law* was among the *Jews*. And as the *Jews* had their Books in which

* The Word signifies, in *Arabic*, the same with *Mishna* in the *Hebrew*; that is, *second Law*, or, as the *Jews* call it, *oral Law*. The Adherents to the *Sonna* are call'd *Sonnites*; and as, among the *Jews*, there is a Sect of *Karaites*, who reject the Traditions as Fables invented by the Rabbins, there are also Sectaries among the *Mahometans*, call'd *Shiites*, who reject the Traditions of the *Sonnites*, as being only founded on doubt-

ful Authority, and not deriv'd to them from their Legislator. There is the same Enmity between the *Sonnites* and *Shiites*, as between the *Rabbineſt Jews* and the *Karaites*. The *Shiites* reproach the *Sonnites* with obtruding the Dreams of their Doctors for the Word of God; and the *Sonnites*, in their Turn, treat the *Shiites* as Hereticks, who refuse to admit the divine Precepts.

their oral Law was recited, explain'd, and digested under several Heads and Chapters by many different Authors; so are there great Numbers of Books among the *Mahometans* concerning their *Sonna*, in which all the Acts and Sayings of *Mahomet* relating to his Religion are recorded and commented upon; which Books make up the whole of their Theology, as well speculative as practical. But to return to our History.

THOUGH the Publication of the above-mention'd Fiction considerably weaken'd *Mahomet's* Party at *Mecca*, and several of them for some Practices against the Government were forced to fly into *Ethiopia*, yet these Losses were compensated by the Profelytes he gain'd at *Medina*, then call'd *Yathrib*, which was inhabited partly by *Jews* and partly by *Christians*, who persecuting one another with great Violence, one of the contending Parties, in order to strengthen themselves, fell in with *Mahomet*; and it is generally supposed to be the *Christians*, from the Kindness the Impostor at first shew'd to the Professors of Christianity, and his barbarous Treatment of the *Jews*. Be that as it will, in the thirteenth Year of his pretended Mission, there came seventy-three Men and two Women from *Yathrib* to *Mahomet* at *Mecca*, and embraced his Religion; out of which Number he chose twelve, and, having given them proper Instructions, sent them back to *Yathrib* to propagate his Doctrine; in which they labour'd with such Success, that they soon brought over great Part of the Inhabitants.

AT the same Time *Mahomet* and his Followers at *Mecca* met with nothing but Opposition and Discouragement, and the Government of that City look'd upon the Impostor with such a jealous Eye, that a Design was actually laid to have surprized and cut him off; but having received timely Intelligence of it, he fled from thence with his Disciples; and, notwithstanding several Parties were sent out to pursue him, he escaped them by hiding himself some Time in a Cave,

Cave, and at length got safe to *Yathrib*, where he was received by his Friends with loud Acclamations. He lodged at first in the House of *Chalid Abu Job*, one of the Chief of his Profelytes in that Place; but he built him a House soon after, wherein he resided as long as he lived, and erected a Mosque adjoining to it, for the publick Exercise of his Religion: And from hence the Town lost the Name of *Yathrib*, having been since call'd *Medina tal Nabi*, that is, *the City of the Prophet*, and oftentimes simply *Medina*.

THIS Flight of *Mahomet* from *Mecca* to *Medina* gave Occasion to the celebrated *Mahometan* Epoch, call'd the *Hegira*, which was first appointed by *Omar*, the third Emperor of the *Saracens*, near eighteen Years after that Event. *Hegira*, in the *Arabic* Language, signifies a *Flight*; and *Mahomet's* Flight from *Mecca* being fix'd to the sixteenth Day of *July*, in the Year of our Lord 622, (though in reality it happen'd two Months later) from that Occurrence the *Mahometans* compute their Time, as we do from the Incarnation of our Saviour.

THE *Arabians* before *Mahomet*, as well as since, always made use of Lunar Years; though anciently, by intercalating seven Months in nineteen Years, as the *Jews* do, they reduced them to Solar Years, and consequently had their Months fix'd to the same Season. But this being disused about the Time of *Mahomet's* Appearance in the World, their (which is the same with the *Turkish*) has ever since been strictly Lunar, consisting of three hundred fifty-four Days, eight Hours, and forty-eight Minutes; which odd Hours and Minutes in thirty Years making eleven Days exactly, they intercalate a Day in the second, fifth, seventh, tenth, thirteenth, fifteenth, eighteenth, twenty-first, twenty-fourth, twenty-sixth, and twenty-ninth Years of this Period; so that these Years, by reason of the intercalated Day, which is added to the last Month in the Year, consists of three hundred fifty-

five Days. According to this Account, the *Mahometan* Year falling eleven Days short of the Solar one, it appears that the Beginning of the Year of the *Hegira* is unfix'd and ambulatory, the succeeding Year always beginning eleven Days sooner than the former; so that sometimes their Year begins in Summer, sometimes in Autumn, and within the Space of thirty-three Years moves through all the different Seasons, till it comes about again to commence with the Solar Year, though not exactly on the same Day.

It is not improper to observe, that the *Mahometans* of *Persia* have another Æra, call'd the Æra of *Yezdegerd*, which they compute by in all Civil Matters. Their Year consists of three hundred sixty-five Days, and is made use of by most of the Astronomers in the East. This Æra commences in the Year of our Lord 632, ten Years after the *Hegira*; not from the Death of *Yezdegerd*, as most Chronologers have asserted, but from his Advancement to the Throne of *Persia*.

FROM this short Digression I return to *Mahomet*, who having fix'd himself at *Medina*, gave his Daughter *Fatima* in Marriage to his Cousin *Ali*, the Son of his deceased Uncle *Abu Taleb*. She was the only Child living of six, which he had by his Wife *Cadigba*; and indeed the only one that survived him, notwithstanding the many Wives he took; and from her all those derive their Pedigree, who are of the Family of *Mahomet*. Her Father used to reckon her among the most perfect of Women, of which Sort he held there were never more than four from the Beginning of the World; and those were *Asiab* the Wife of *Pharaoh*, the Virgin *Mary*, *Cadigba* his own Wife, and his Daughter *Fatima*.

THE Impostor being now Master of a considerable Town, and having got together a Body of Troops, made no Scruple to pull off the Mask; and instead of using Arguments any longer to bring People over

to his Opinion, he made it Death for any one to contradict or oppose his Doctrine; commanding all his Disciples to arm themselves and fight for it, rather than dispute about it, and that they should spare none who did not embrace it, or submit to pay an annual Tribute for the Redemption of their Lives, and an Indulgence in their Infidelity: And accordingly in most *Mahometan* Countries to this Day, the Inhabitants of a different Persuasion pay a certain Tax for being tolerated in the Exercise of their Religion.

THE first Enterprizes of *Mahomet*, after his taking up the Sword, look more like so many Robberies than warlike Expeditions; much less are they consistent with his specious Pretence of fighting for the Cause of God. He began by ordering his Uncle *Hamza*, with a Party of thirty Horse, to intercept and plunder the Caravan of *Mecca*, that was then on the Road in their Return from *Syria*. This Officer accordingly posted himself in a Wood, near which they were to pass; but on their Approach, finding them guarded by three hundred Men sent from *Mecca* for that Purpose, he thought it most prudent to let them alone, and return to *Medina*. Several other Expeditions of this Kind were undertaken the same Year, and with the same Success.

THE next Year (*A. D.* 623.) he march'd in Person with three hundred and nineteen Men to attack a rich Caravan travelling from *Mecca* towards *Syria*, with a vast Quantity of Money and Merchandise: But coming up with them at a Place call'd *Beder*, he found them guarded by a Convoy of a thousand Men, under the Command of *Abu Sophian*, whereupon a fierce Battle ensued. The Victory, which remain'd a long time doubtful, at length fell to the Side of *Mahomet*; but *Abu Sophian* made so good a Retreat, that he saved great part of the Caravan. However, *Mahomet's* Troops gain'd a considerable Booty, which had like to have been the Occasion of a fatal Quarrel amongst them;

them; for the Army consisting of two Parties, the Men of *Medina* who had given him so kind a Reception, and those of *Mecca* who had been the Companions of his Flight, the former insisted on a larger Share than the latter. To put an End to this Controversy, *Mahomet* composed the eighth Chapter of his *Koran*; whereby he allots the fifth Part of the Spoils to himself, and the rest to be equally divided between the contending Parties.

THE extraordinary Success of this Action, against an Enemy so much superior in Number, gave *Mahomet* great Encouragement. He frequently boasts of it in his *Koran*, and would have it believed that two Miracles were wrought for him on that Occasion; the first, That God made his Army appear more numerous to his Enemies than it was in reality, which damp'd their Courage; and the second, That he sent Troops of Angels to his Assistance, who contributed greatly to his Victory. To make his Success look the more miraculous, *Mahomet* multiplies the Forces he fought against to three thousand Men; but the Credit of this stands upon no other Foundation than his own single Testimony.

IN this same Year, the second of the *Hegira*, the Impostor altered the *Kebla*, or the Place towards which his Followers should direct their Devotions; for it was usual among the People of the East, of all Religions, to observe one particular Point of the Heavens, towards which they turn'd their Faces when they pray'd. *Mahomet* had at first commanded his Disciples to pray with their Faces towards *Jerusalem*, which he stiled the *Holy City*, and the *City of the Prophets*; and intended to have order'd his Pilgrimages thither; but observing the great Veneration his Followers still retain'd for the Temple of *Mecca*, which for some Ages had been the chief Place of the idolatrous Worship of the *Arabians*, he changed his former Determination,
and

and order'd his Disciples to turn their Faces towards *Mecca* when they perform'd their Devotions : And what farther induced him to make this Alteration was, according to his own Confession, that his Followers might thereby be distinguish'd from the *Jews*, against whom he now began to entertain an irreconcilable Hatred. A few Years after this, when he made himself Master of *Mecca*, he order'd Pilgrimages to be made to the Temple there as formerly, and many absurd Rites to be retained, which had been used on such Occasions in the Times of Idolatry. Thus by introducing into his System of Religion several Things for which the *Arabians* had a superstitious Regard, he the more easily drew them into the Imposture : And it is observ'd that *Mahomet's* peculiar Skill and Cunning lay in modelling his Religion in such a manner, as to make it most agreeable to the Humours and Interest of his Followers.

THE more to magnify the Temple of *Mecca*, and to give it the greater Honour and Reputation, *Mahomet* has invented abundance of ridiculous Stories. He tells us it was first built in Heaven for the Angels to worship in ; and that *Adam* made the same Use of it while in Paradise, (which they place in Heaven) but being cast down from thence, he pray'd God that he might have such a Temple on Earth : That thereupon God sent down the Similitude of that Temple in Curtains of Light, and pitch'd it at *Mecca*, where the Copy of it now stands, which is, say they, exactly under the Original in Heaven : That there, after the Death of *Adam*, *Seth* built it with Stones and Clay : and that all the People of God worship'd in it till it was destroy'd by the Flood : That after the Deluge it was rebuilt by *Abraham* and *Ismael* in the same Place as before, and continues standing to this Day ; with more of the like fabulous Jargon.

BUT setting aside these extravagant Fictions, what we know for certain of the Temple of *Mecca* is this :
That

That before the Time of *Makomet* it was an Heathen Temple, in as much Veneration among the *Arabs* as the Temple of *Delphos* was among the *Greeks*, whither all their Tribes, for many Ages, came once a Year to perform their idolatrous Rites and Ceremonies; till at length *Mahomet*, having forced them to exchange their Idolatry for his new-invented System of Religion, likewise appointed this Temple to be the chief Place of Worship for all his Followers; and so it hath continued to this very Time.

IN the third Year of the *Hegira*, (*A. D.* 624.) *Mahomet* made War upon some Tribes of the *Arabs* that were of the *Jewish* Religion; and having taken their fortified Places, and made many of them Prisoners, he sold them for Slaves, and divided their Effects among his Followers. But towards the End of the Year he receiv'd a signal Defeat, which reduced his Affairs to a low Condition: For *Abu Sophian*, to revenge the last Year's Affront, march'd against him with an Army of three thousand Foot and two hundred Horse; and having seized upon the Mountain of *Okud*, only four Miles distant from *Medina*, he so distress'd the Town from thence, that *Mahomet*, though he could muster no more than a thousand Men, was forced to hazard a Battle in order to dislodge him from that important Post. At the first Onset, *Mahomet* had the Advantage, but being at last overpower'd by the Enemy's Numbers, he lost many of his Men, and among the rest his Uncle *Hamza*, who bore the Standard. The Impostor himself received several dangerous Wounds, and would probably have lost his Life, had not *Tilka*, one of his Companions and Nephew to *Abu Beker*, come in timely to his Assistance; in which Action he receiv'd a Wound in his Hand, that depriv'd him ever after of the Use of some of his Fingers.

FROM this ill Success the People of *Media* began to argue that *Mahomet* was no Prophet, nor so much in favour with God as he pretended; and others murmur'd, and were ready to mutiny, on account of their Friends and Relations who were kill'd in the Battle. To silence the former, he told them, that his Defeat was occasion'd by the Sins of some in his Army, and for this Reason God permitted him to be vanquish'd: And to appease the Clamours and Complaints of the latter, he introduced his Doctrine of Predestination, telling them, that as for those who were slain in the late Battle, their Fate was inevitable; and that if they had remain'd at home in their Houses, they must have died when they did, the Period of every Man's Life being absolutely fix'd and predetermin'd by God, beyond which Time it could not possibly be prolonged: But for their Comfort he added, that as they died fighting for the Faith, they had obtained the Crown of Martyrdom, and were now alive with God in Paradise in a State of everlasting Bliss, which was infinitely to be preferr'd before this Life, and all the Satisfaction the World afforded. And these Doctrines he found so strengthen'd the Courage and Resolution of his Disciples, that he did not fail to inculcate them ever afterwards.

THE next Year *Mahomet* made War upon the *Nadorites*, a Tribe of *Jewish Arabs* in the Neighbourhood of *Medina*, whom he forced to fly towards *Syria*; but a Party of his Troops overtaking them near the Borders of that Country, put them every Man to the Sword, one only excepted, who had the good Fortune to escape. The same Year he fought a second Battle near *Beder*, and had many other Skirmishes with those who refused to submit to him, which were attended with various Success.

IN one of these Expeditions, some of his Officers, being heated with Liquor and deeply engaged in Play, fell out among themselves, and had very near ruin'd
his

his Affairs ; and therefore, it is said, for preventing the like Mischiefs, he prohibited his Followers the Use of Wine and all Games of Chance for the future. To give this Prohibition the greater Weight, he invented a Fable of two Angels, call'd *Arut* and *Marut*, who he tells us were in Times past sent down from Heaven to administer Justice and teach Men Righteousness in the Province of *Babylon* : That while they were there, a certain Woman invited them to Dinner, and set Wine before them, which God had forbidden them to drink ; but venturing to transgress the Divine Command, they became so intoxicated, that they tempted the Woman to Lewdness ; who promised to consent, on condition that one of them should first carry her to Heaven, and the other bring her back again. This being agreed to, when the Woman got to Heaven she refused to return, and declared to God the whole Matter ; whereupon, as a Reward of her Virtue, she was made the Morning-Star, and the Angels were severely punish'd, being hung up by the Feet in a deep Pit near *Babylon* till the Day of Judgment.

THE Reason of *Mahomet*'s forbidding his Disciples to drink Wine is related by others in the following Manner. The Prophet, say they, being upon a Journey, accidentally call'd at a House where there was a Marriage Feast ; and sitting down with the Guests, he observ'd them to be very merry and jovial, now and then kissing and embracing each other, and shewing all the Signs of a perfect Harmony and good Understanding. This being attributed to the Wine they had been drinking, it is said he bless'd that Liquor at his Departure, as being the Cause of so much Love and Friendship amongst Mankind : But returning to the same House the next Day, he found a very different Scene, the Floor stain'd with Blood, and dismember'd Limbs scatter'd up and down the Room. On his enquiring into the Cause of this Disaster, he

was

was told, that the Company he had seen there so innocently chearful the Day before, being inflamed by drinking too great a Quantity of Wine, quarrell'd and fought together, and in their Fury made a cruel Slaughter of one another: Whereupon he changed his Blessing into a Curse, and prohibited his Disciples the Use of Wine for the future. *

THE next Year (*A. D.* 626.) *Mahomet* was in great Danger of being totally undone; for the People of *Mecca*, having made an Alliance with several Tribes of *Jewish Arabians*, march'd against him with an Army of ten thousand Men, under the Command of *Joseph*, the Brother of *Abu Sophian*. *Mahomet* advanced to meet them, but finding himself not in a Condition to give them Battle on account of their superior Numbers, he thought fit to intrench, and was in a manner besieged by the Enemy in his Camp. While the two Armies lay so near each other, he found Means to corrupt some of the Enemy's Officers, who

* This Story is told exactly in the same Manner by *Busbequius*, whose Words are these:

“ Cur tantopere Mahumetes
“ suis sectatoribus vini potu in-
“ terdixerit, sæpius mihi cau-
“ sam sciscitanti memini quando-
“ que hanc narrari fabulam. In-
“ cidisse Mahumeti iter ad ami-
“ cum; in eo itinere sub meri-
“ diem divertisse ad hospitem,
“ apud quem nuptiale convi-
“ vium frequentabatur; à quo
“ invitatum cum reliquis accu-
“ buisse: inprimis vero admira-
“ tum fuisse summam conviva-
“ rum hilaritatem, plurima non
“ fictæ benevolentix signa, dex-
“ trarum conjunctiones, com-
“ plexus, oscula; tum quæsitâ
“ ex hospite causâ didicisse, vi-
“ num hos habitus animorum

“ facere: atque illum abeun-
“ tem propterea benedixisse ei
“ liquori, quo tanta charitate
“ homines jungerentur. Cæte-
“ rum redeunti postridie, idem
“ suggesto tectum, longe aliam
“ rerum faciem occurrisse, atro-
“ cis ubique pugnx vestigia,
“ sanguine tetro solum infectum,
“ disjecta membra, hic brachi-
“ um, ibi pedem, aliosque alibi
“ jacentes truncos artus: per-
“ cunctantem vero unde tantum
“ mali, audivisse, convivas quos
“ pridie viderat, postquam se vino
“ ingurgitavissent, actos in ra-
“ biem in mutuam perniciem
“ sævisse, & magnam patrasse
“ cædem. Qua de causa Ma-
“ humetem vini usum execra-
“ tum, eoque suis in perpetuum
“ interdixisse.” *Epist. p.* 239.

took

took all Opportunities of sowing Diffensions among the Confederates, and at last, by their Advice and Example, prevail'd upon them to retreat and separate : And thus this Expedition, from which *Mahomet* had so much to fear, ended in the Loss of six Men on his own Side, and three on the other.

MAHOMET knew very well how to make use of the Advantage the Enemy had given him by this Retreat, and immediately march'd against one of the confederated Tribes, laying Siege to their strong Places, and forcing them to surrender at Discretion. Most of the Men were put to the Sword, the Women and Children sold for Slaves, and the Booty divided among the Soldiers.

IN the sixth Year of the *Hegira* (*A. D.* 627.) he subdued several other Tribes of the *Arabians*, treating them for the most Part in the same cruel Manner as those abovemention'd : But finding among the Captives one *Jurweira*, a Woman of extraordinary Beauty, he fell in Love with her, made her his Wife, and for her sake released all her Relations who had been taken Prisoners.

HAVING gain'd so many Victories and considerably increased his Forces, *Mahomet* now resolv'd to return the Visit to his Enemies at *Mecca* ; and a Battle was fought between them near that City, at a Place call'd *Hadibia*, in which no great Advantage being obtain'd on either Side, a Truce was concluded, whereby it was agreed, that all who were Friends to *Mahomet* in *Mecca* might have the Liberty of joining him, and those in his Army who desired it might return to their Houses at *Mecca* ; and that *Mahomet*, or any of his Party, should be permitted to come into the City at any Time during the Truce, and to remain there for three Days, provided they came without Arms and in a peaceable Manner.

THE Impostor, on his Return to *Medina*, looking upon his Authority to be pretty well establish'd, caused
his

his Army to proclaim him King under a Tree near that City. He retain'd, however, the Office of Chief Priest of his Religion, and transmitted both the regal and pontifical Functions to his Successors the *Caliphs*; so that, like the *Jewish* Princes of the Race of the *Maccabees*, they were Chief Priests and Kings of their People at the same Time; both which Offices they continued to exercise till about the 325th Year of the *Hegira*, when the Governors of the several Provinces of the Empire assum'd the regal Authority, and left the Caliph nothing but the Priesthood. They paid some Deference indeed to the Caliph on account of his sacred Character, and suffer'd him to be pray'd for in the Mosques, even before themselves, as if they had still been no more than his Lieutenants; but as to civil Affairs they renounced all Obedience to him; and the Prince who commanded in *Bagdat*, where the Caliph resided, frequently deposed him, and set up another in his stead, as it best suited with his Humour or Interest. At length the *Tartars* over-ran the whole Empire, and put an End to the very Name, as well as to the Authority of the Caliphs; and the *Mahometan* Princes have ever since constituted a Pontiff in their several Dominions, in the room of the Caliph, who in *Turkey* is call'd the *Musti*, and in *Persia* the *Sedre*: But these, being under the Power of the Princes that appoint them, may properly enough be term'd Tools of State, as they are often obliged to act according to the Caprice of their Sovereign, and to make the Law speak what they judge most agreeable to his Will, how wicked and unjust soever. But to return to our History.

WHEN *Mahomet* had finish'd his Mosque at *Medina*, he used to officiate in it himself; praying, and preaching to the People, as he lean'd upon a Piece of a Beam or Stump of a Tree, driven into the Ground for that purpose: But being now advanced to the regal Dignity, he did not think this Accommodation

suitable to his Grandeur; and therefore, by the Advice of one of his Wives, he caused a Pulpit to be erected with a Seat in it, from whence he afterwards harangued the Audience. Hereupon, say the *Mahometans*, the Beam or Stump he used to lean on groan'd, thereby expressing its Grief for being thus deserted, and no longer thought worthy to be employ'd in so honourable a Service.

IN the seventh Year of the *Hegira*, (A. D. 628.) *Mahomet* vigorously push'd on the War against the *Jewish Arabs*, and having taken the City of *Chaiibar*, fix'd his Quarters in the House of one of the principal Inhabitants, whose Daughter dressing a Shoulder of Mutton for his Supper, poison'd it, in order to make trial whether he were a Prophet or no, as she herself acknowledged: For if he were a Prophet, she concluded he could certainly tell that the Meat was poison'd, and so would receive no Harm; but if he were not a Prophet, she thought it would be doing the World Service to rid it of so great a Tyrant and Impostor. On this Occasion some of the *Mahometans* tell us of a Miracle, viz. that the Shoulder of Mutton spoke, and inform'd *Mahomet* of its being poison'd: But alas! it was rather too late; for *Basber*, one of his Company, eating greedily of it, fell down dead upon the Place; and though *Mahomet* had not immediately the same Fate, having but just tasted it, yet he swallow'd so much that he was never thoroughly well afterwards, and died of it at three Years End in the City of *Medina*.

IN the Year 629, being the eighth of the *Hegira*, *Mahomet* having then an Army of ten thousand Men under his Command, resolv'd to make himself Master of *Mecca*; and accordingly, on Pretence that the Inhabitants had broken the Truce, he march'd on a sudden and surpriz'd the City, which not being in a Posture of Defence surrender'd to him without Opposition. Having taken Possession of it, he put to Death
these

those who had been his most zealous Enemies; which struck such a Terror into the rest, that they readily submitted to his Government and Religion. He then proceeded to break down the Images in and about the *Kaaba*, (which is the Name of their Temple) and gave it a new Consecration, determining to continue it in its ancient Honour, by making it still the chief Place of Worship, and enjoining his Followers to resort thither in Pilgrimage as formerly. The Images of most Note he found in this Temple were those of *Abraham* and *Ismael*, but there was a Multitude of others both within and without, which the *Arabians* worshipped as Mediators and Intercessors for them with the supreme God; for the *Arabians* always held that there was but one only God, the Creator and Governor of all things, whom they durst never represent by any Image, and whom they thought themselves unworthy to approach directly without any Mediation. This was the Reason of their placing the Images of Angels and holy Men in their Temples, to which they directed their Worship and Devotions; and in this consisted the Whole of the *Arabian* Idolatry, which *Mahomet* then totally abolished.

THE Success of *Mahomet*'s Arms, and his Innovation in Matters of Religion, united the Pagan Tribes of the *Arabians* against him; who, assembling their Forces, gave him Battle, and drove him to the very Walls of *Mecca*: But having rallied his Troops, and renew'd the Engagement, he gain'd such a compleat Victory over his Enemies, that he took from them their Baggage, their Wives and Children, and all their Substance, which consisted chiefly in Flocks of Sheep and Herds of Cattle. The remaining Part of the Year was spent in demolishing the Temples and Images of the *Arabians*, wherever he came; and having reduced most Part of *Arabia* under his Power, the following Year he turn'd his Arms against *Syria*, and made himself Master of *Tabuc*, a Town belonging

to the *Greek* Emperor: after which he forced several petty Princes to become Tributaries to him, and then return'd with his victorious Army to *Medina*.

IN the Year 631, the tenth of the *Hegira*, *Mahomet*'s Empire and Religion became establish'd throughout all *Arabia*; and he sent his Lieutenants into different Parts of the Country to govern in his Name, who made it their first Business to destroy the Pagan Temples and Images, and all the Remains of the *Arabian* Idolatry. Towards the Conclusion of the Year *Mahomet* undertook a Pilgrimage to *Mecca*, and enter'd that City on the tenth Day of the Month *Dulhaga*, where a vast Concourse of People resorted to him from all Parts of *Arabia*, whom he instructed in his new Law, and then return'd to *Medina*. This Pilgrimage, being the last that *Mahomet* made, is by his Followers call'd the *Pilgrimage of Valediction*.

SOON after his Journey he found himself in a very bad State of Health, occasion'd by the Poison he had taken about three Years before, which still working in his Body, at last brought him so low, that he was forced to take to his Bed, and died in less than a Fortnight. Being delirious in his Sickness, he call'd for Pen, Ink, and Paper, telling his People he would leave them such Instructions as should preserve them from Error after his Death; but *Omar* and others who were about him, being sensible of his Condition, put it off, and nothing was done in the Affair; which many of the *Mahometans* seem to bewail, as thinking it a great Unhappiness to be deprived of these intended Dictates of their dying Prophet. During his Illness he complain'd much of the Bit that he had eaten at *Chaibar*, telling those who visited him, that he had felt the Torments of it in his Body ever since, that at Times it brought upon him very grievous Pains, that now his Heart-strings were about to break; and at last he expired in the greatest Misery.

HIS Death occasion'd some Confusion among his Followers, for many of them apprehended he could not die, or at least that he would revive again; and therefore assembled about the Door of the House where the Corps lay, crying out, *Do not bury him, for the Apostle of God is not dead.* Omar was of this Opinion, and drawing his Sword, swore, that if any one should say *Mahomet* was dead, he would cut him to pieces. But *Abu Beker*, who seems by his Address on several Occasions to be the best qualified to succeed the Impostor, came in and demanded, *Do you worship Mahomet, or the God of Mahomet? If you worship the God of Mahomet, he is immortal and lives for ever; but as to Mahomet, he is certainly dead:* And then cited several Passages from the *Koran*, to prove that he must die as well as other Men. Hereupon Omar and his Party were satisfied, and believed the Prophet was dead, not to come to Life again till the general Resurrection. It is a vulgar Notion amongst us, that the *Mahometans* expect *Mahomet* to return to them here on Earth; but this is an Error, for they have no such Expectations, nor ever entertain'd any Thoughts of that Nature, since Omar was convinced of his Mistake.

No sooner was this Dispute ended, but another arose about the Place of his Burial; those who fled with him from *Mecca* insisting that he should be buried there, and those of *Medina* being desirous of having him interr'd in their City, where he had ended his Days; and a third Party pleaded that he ought to be carried to *Jerusalem*, and buried there among the Prophets. But in this Particular also they were govern'd by *Abu Beker*, who told them, that he had often heard *Mahomet* himself say, that a Prophet should be buried in the Place where he died; and thereupon commanded a Grave to be dug directly under his Bed, where he was interr'd by the Consent of all present, and not suspended in the Air in an Iron Coffin by

means of Loadstones, * as has been fabulouſly reported. A little Chapel or Tower, cover'd with a Cupola, has been ſince built round his Tomb, which ſtands at one of the Corners of the chief Moſque of *Medina*, founded by *Mahomet* himſelf as before related; and hither the Pilgrims frequently reſort out of Devotion, on their Return from *Mecca*, though they are under no Obligation to do this from any Command of the *Mahometan* Law.

MAHOMET was juſt ſixty-three Years old on the Day he died, according to the *Arabian* Account, or ſixty-one according to ours. Of the three and twenty Years of his pretended Apoſtleſhip, he had ſpent thirteen at *Mecca*, and the laſt ten at *Medina*, in which Time he laid the Foundation of one of the greateſt Revolutions that ever happen'd in the World, for within the Compaſs of eighty Years his Succeſſors extended their Dominion over more Kingdoms than the *Romans* did in eight hundred; and though their Empire did not continue in its Grandeur much above three hundred Years, yet out of it have ariſen ſeveral other Kingdoms and Empires, ſome of them the

* *Pliny* tells us of an extraordinary Deſign which *Ptolemy Philadelphus*, King of *Egypt*, had form'd, of erecting a Temple to his beloved Wife *Arſino* at *Alexandria*, with a Dome riſing above it, the concave Part of which was to be lined with Adamant, in order to keep an Iron Statue of that Queen ſuſpended in the Air. This Plan of building was invented by *Dinocrates*, a famous Architect in thoſe Times: and the Moment he propoſed it to *Ptolemy*, that Prince gave Orders for beginning the Work

without Delay. The Experiment, however, remain'd imperfect, for want of ſufficient Time; for *Ptolemy* and the Architect dying ſoon after this Reſolution, the Project was diſcontinued. It has long been ſaid, and even believed, that the Body of *Mahomet* was ſuſpended in this manner, in an Iron Coffin, by a Loadſtone fix'd in the vaulted Roof of the Building where it was depoſited after his Death; but this is a mere vulgar Error, without the leaſt Foundation. See *Rollin's Ancient Hiſtory*, Vol. VII. p. 300.

moſt

most potent now in the World, as those of *Turkey*, *Persia*, and the *Great Mogul*.

THIS pretended Prophet is said to have been of a good Stature and comely Aspect, and affected much to be thought to resemble the Patriarch *Abraham*. Some Account has already been given of his Accomplishments; and though it be granted that he was illiterate, it is certain he had extraordinary natural Abilities, and well knew how to apply himself to the Passions and Affections of weak Men, and make every Accident subservient to his own Designs. His two predominant Passions were Lust and Ambition: The Course he took to establish himself an Empire abundantly shews the latter, and the Multitude of Women he had to do with sufficiently declares the former. And indeed a Tincture of these runs through the whole Frame of his Religion, there being scarce a Chapter in the *Koran* which does not lay down some Law of War and Bloodshed, or else give some Liberty for the Use of Women here, or some Promise for the Enjoyment of them hereafter.

WHILE his Wife *Cadigba* liv'd, it does not appear that he took any other; for she being the Rise and Foundation of his Fortune, we may suppose either Fear or Gratitude prevented his taking another to his Bed, which must have given his first Spouse very great Uneasiness: But though he was fifty Years of Age when she died, he afterwards multiplied Wives and Concubines apace; those who say he had the fewest allotting him fifteen Wives, and others reckoning up one and twenty, of which five died before him, six he divorced, and ten were alive at his Decease.

AYESHA, the Daughter of *Abu Beker*, was the Wife who had the greatest Share of his Affections; insomuch that though her Virtue was suspected, and he was advised to part with her, his Love would not suffer him; and it is said he publish'd the twenty-

Fourth Chapter of his *Koran* on purpose to declare her Innocence. *Mahomet*, marrying her very young, took care to have her well educated, especially in the Elegancy of the *Arabian* Language, and the Knowledge of their Antiquities; in which she proved a great Proficient, and became one of the most accomplish'd Ladies in that Country. She was always an inveterate Enemy to *Ali* for making some Discoveries of her Gallantry, and prevented his being chosen Caliph upon the Death of the Impostor, although he had the fairest Pretence to the Succession, having married *Mahomet's* only Daughter. She lived eight and forty Years after her Husband, and was in great Reputation with his Followers, who gave her the Title of *Prophetess*, and *Mother of the Faithful*; and in difficult Points they had recourse to her, to know what had been *Mahomet's* Sense of them whilst alive; and her Answers were received as Oracles, and looked upon to be of better Authority than the Traditions deliver'd to them by his other Disciples, whose Comments compose their *Sonna*.

NEXT to *Ayesha*, *Haphsa* the Daughter of *Omar* was most in favour with *Mahomet*; and her he entrusted with the keeping of the *Chest of his Apostleship*, as he call'd it, wherein he deposited the original Papers of his pretended Revelations. The Reason of his committing this honourable Charge to *Haphsa*, rather than to his greatest Favourite *Ayesha*, was probably because *Haphsa* was the elder Woman; for she was at least forty Years old at the Time of *Mahomet's* Death, when *Ayesha* was not quite twenty.

Of all his Wives *Zerda* was the least beloved, and he was about to have put her away; but the poor Woman earnestly desiring that she might still have the Honour and Reputation of being his Wife, and telling him she would be content to resign her Share of his Embraces to *Ayesha*, (a Condition very agreeable

able to *Mahomet's* Inclination) he permitted her to continue in his House as long as he liv'd.

HIS Wife *Zainab* he took from *Zayd* his enfranchised Slave, to whom she had been married before; which giving great Offence to his Disciples, who look'd upon it as a scandalous and sinful Action, he compos'd the thirty-third Chapter of the *Koran*, where he introduces God approving his Conduct in this Affair: And hence *Zainab* took Occasion to boast, that his other Wives were only given him by their Relations, but that she was married to him by God himself, who lives above the seven Heavens. Of the rest of his Wives we find nothing remarkable.

BESIDES his Wives, *Mahomet* had an *Egyptian* Concubine in his old Age, of whom he was extremely fond. The Girl had been sent to him out of *Egypt* as a Present, when she was about fifteen Years of Age, and he was soon captivated with her Beauty: But how privately soever he managed his Amours for fear of his Wives, *Ayesha* and *Haphsa* were too cunning for him, and catch'd him in Bed with this young *Egyptian*. Hereupon they reproached him bitterly, that so holy a Man as he was, a Prophet sent from God to teach Men Righteousness, should prove false to their Bed, and pursue his inordinate Lusts in his advanced Age; at which being quite confounded, he promised with an Oath, that if they would conceal the Matter, he would never be guilty of the like Crime for the future. But the Violence of his Flame soon led him into the same Transgression, and he was again discover'd in the Fact by his jealous Wives, who flew into a desperate Rage, and loaded him with heavier Reproaches than before; whereupon he was obliged to have Recourse to his usual Artifice, pretending a new Revelation to justify him in this Particular, which may be found in the sixty-sixth Chapter of his *Koran*, where he introduces God giving Permission to him and his Followers to lie with their female Slaves.

This

This Liberty, no doubt, gave great Satisfaction to his Disciples, and is to this Day universally made use of in *Mahometan* Countries.

SEVERAL strange Stories are related of the insatiable Lust of this Impostor; as that, when he was between fifty and sixty Years of Age, he enjoy'd all his Wives, being eleven in Number, within the Space of an Hour, and that he had the Strength of forty other Men in venereal Encounters: But these and such-like Relations coming through the Hands of his Enemies, who seem resolv'd to make him a Monster of a Man, the Truth of them may very well remain suspected; and though we allow *Mahomet* to have been a wicked Man and a vile Impostor, yet it is highly probable that many things are laid to his Charge, for which there is little Foundation. The taking of more Wives than one had been an ancient Custom in *Arabia* before *Mahomet's* Time, in which he only confirm'd them, and limited the Number to four, though he reserv'd to himself a greater Liberty: And it is not to be suppos'd that the principal Men of the Country would have match'd their Daughters to him as they did, if Polygamy had not been deem'd a reputable Practice among them. He order'd his Disciples, and in this he seems pretty equitable, to use all their Wives alike, both as to their Cloathing, Diet, and the Duties of the Marriage-Bed: But he exempts himself from the Observation of this Rule; and when some of his Wives complain'd that he shew'd more Favour to the others, and particularly to *Ayesha*, than he did to them, in order to silence their Clamours, he makes God, in the thirty-third Chapter of the *Koran*, give him full Liberty to treat his Wives as he shall think proper, and enjoin them to be content and submit to their Husband's Discretion.

IN the fourth Chapter of the *Koran*, which is call'd the *Chapter of Women*, he establishes a Table of Degrees, within which he prohibits his Disciples to mar-

ry; as with their Mothers-in-Law, their Daughters and Sisters in Law, the Daughters of Women with whom they have had too great a Familiarity, or with the Wife of another Man; and yet himself married the Wife of his Servant *Zayd*, and that with the Divine Approbation, if we can give Credit to his impious Forgeries. However, in the same Chapter of the *Koran* which he composed to justify this scandalous Marriage, he seems to be a little ashamed of what he had done, and therefore he brings in God prohibiting him to take another Man's Wife for the future, how much soever he may be smitten with her Beauty.

HE was excessively jealous of his Wives; and accordingly, to deter them from a Crime he fear'd they would commit, he threatens them with double the Punishment of other Wives, both here and hereafter, if they proved false to his Bed. On this Account we find some Verses in the *Koran* forbidding his Acquaintance to come into his House without Permission, or to enter into any Discourse with his Wives; whom he also enjoins to speak to no Man but with their Faces veiled. He required them likewise to remain in a State of Widowhood after his Death, and prohibited his Followers to marry them; and, in Conformity to his Orders, all his Wives who survived him lived Widows the rest of their Days, though some of them were very young, particularly *Ayesha*; and therefore this Restraint may be supposed very hard upon them, especially in such a hot Climate as that of *Arabia*.

IN fine, it is justly observed, that whatever *Mahomet* proposed to do, he always brought in Heaven approving it, and framed some Chapter of his *Koran* to countenance his Design. If any Objection against him or his Religion were to be answer'd, any Doubt to be solved, any Discontent among his People to be quieted, any Scandal to be remov'd, or whatever else was to be done for the Interest and Promotion of his

Imposture,

Imposture, his constant Recourse was to the Angel *Gabriel* for a new Revelation. Hence we find, that great Part of the *Koran* is calculated to influence his Party, and induce them to submit to his Projects; and all his Commentators thus far acknowledge it, that they are very particular on every Chapter, in assigning for what Reasons and for whose Sakes it was sent down from Heaven. But hereby it came to pass, that abundance of irreconcilable Contradictions crept into this Book; for as the Circumstances of the Impostor alter'd, he was obliged to alter his Injunctions. This is what his Disciples themselves confess, but to salve the Matter they say, that the last Precept repealed the former, as it is in human Laws; and they reckon up above a hundred and fifty Verses in the *Koran* which are thus revoked. By this Shift they endeavour to maintain the Reputation of their Law, and to clear it from the Charge of Inconsistency, but at the same time exceedingly betray the Unsteadiness of its Author, and evidently shew that it cannot be of divine Original.

HAVING done with the History of this famous Impostor, I now proceed to give a short Account of the *Koran*, and of the chief Precepts and Injunctions therein contain'd, or the System of Religion now observ'd and practis'd by the Followers of *Mahomet*. The *Koran*, or *Alcoran*, as we usually call it, is the Name of that Book which comprehends the *Mahometan* Laws and Doctrines, and literally signifies *The Reading**, being stiled so by way of Eminence, in imitation of the

* The *Mahometans* also call this Book *Al Forkan*, from the Arabic Verb *Faraka*, to divide, or distinguish; either by reason it makes a Distinction between Good and Evil, between what is lawful to do and what not; or else with respect to the Chapters, into which it is divided. Sometimes they likewise call it

Al Moshap, *The Book*, by way of Eminence, as we say *The Bible*. Lastly, it is denominated *Aldbichr*, that is, *Advertisement*, or *Remembrance*; as putting them in mind of their Duty, and serving to retain or retrieve the Knowledge of the Law.

Christians,

Christians, who call the Old and New Testament *The Scripture*, or *Writing*, on the same account. It was first publish'd in the following Manner: When *Mahomet* had forged a Chapter, he dictated it to his Secretary, and then deliver'd the Writing to be read by his Disciples till they had learnt it by Heart, after which it was brought to him again, and deposited in the Chest of his Apostleship, which was left in the Keeping of *Haphsa*, one of his Wives, as has been already mention'd. From these Writings the *Koran* was compiled after *Mahomet's* Death by *Abu Beker* his immediate Successor; but several of the Papers being lost, or the Writing not legible, he was forced to supply what was wanting from the Memory of those People who had learnt them by heart; and under this Pretence he also made use of the Assistance of his most intimate Disciples, to model the Book after such a manner as might best answer his Purpose. Having distributed some Copies of it among his Followers, he return'd the Writings to the Chest: But so many gross Absurdities were soon discover'd in this Collection of *Abu Beker*, that *Osman*, when he came to be Caliph, thought it necessary to call in all the Copies that had been deliver'd out, under pretence of correcting them by the Original in the Custody of *Haphsa*: and having caused them to be burnt, he reform'd the *Koran* as he thought proper, in the thirty-second Year of the *Hegira*, A. D. 652, being one and twenty Years after the Death of *Mahomet*, which was the last Correction it underwent.

THE chief Differences in the present Copies of this Book consist in the Points, which were not in use in Time of *Mahomet* and his immediate Successors, but were added since to ascertain the Reading; as the *Massoretes**, for the same End, have added Points to

* The *Massoretes* were learned *Jewish* Rabbins, who wrote the *Massora*, (which signifies *Tradition*) a Name they gave to a
the

the *Hebrew* Text of Scripture. The *Koran* is divided into Chapters, and those again into Verses: The Chapters have ridiculous Titles, as the *Chapter of the Cow*, of the *Elephant*, of the *Emmet*, of the *Spider*, of the *Fly*, &c. and a manifest Incoherence and Confusion runs through the whole Work, which indeed is so great, that all the *Mahometan* Doctors have never been able to adjust it, or to retrieve the Order in which the Verses were first deliver'd: And yet so great a Regard they have for this Book, that they never touch it without having first wash'd their Hands, nor open it till they have laid it upon their Head, which with them is the highest Token of Veneration they can give it; and much of their Time is spent in reading it, according to one of its Precepts, *Apply yourselves often to read the Book which is sent you, and pray incessantly, for Sin is turn'd away by Prayer*; in a Word, they believe that whoever reads it over a certain

Critique on the *Hebrew* Text, intended to secure it from being alter'd and corrupted, and to serve, according to their Expression, as a *Hedge to the Law*. According to *Elias Levita*, it was the *Jews* of a famous School at *Tiberias* who composed, or at least begun the *Massora*: And the same Writer, makes the *Massorettes* the Authors of the Points and Accents in the *Hebrew* Bibles, which serve for Vowels. The Antiquity of the Points in the *Hebrew* Tongue is the Subject of a celebrated Controversy among the Learned, some maintaining their Origin to be the same with that of the Language, and others asserting them to have been first introduced by *Ezra* after the *Babylonish* Captivity. This last Opinion was generally

received, till the abovemention'd *Elias Levita* wrote against it about the Beginning of the Reformation. *Buxtorf* the Father endeavour'd to refute his Arguments; but *Capellus*, a Protestant Divine of the *French* Church, hath made a thorough Reply to all that can be said on this Head, and very strenuously asserted the contrary. *Buxtorf* the Son, in Vindication of his Father's Opinion, hath wrote an Answer to *Capellus*; but not with that Satisfaction to the learned World, as to prevent the Generality from adhering to *Capellus's* Sentiments. — The State of this Question, and the Arguments for and against it, may be seen in *Dr. Prideaux's Connection*, Vol. II. Book 5.

Number of Times, will infallibly be admitted into Paradise.

THE Whole of the *Mahometan* Religion may be summ'd up in a very narrow Compass, for in general they make but two Articles of Faith, and five of Practice. The first Article of their Creed is, *That there is no other God but God*; which grand Axiom of their Theology seems to have been taken from the *Jews*, who were often rehearsing these Words of *Deuteronomy*, *Hear, O Israel, the Lord our God is one Lord**. They not only insist on the Unity of the Divine Nature in opposition to those who worship a Plurality of Gods, but that there is only one Person in the divine Essence, contrary to the Christian Doctrine of the *Trinity*; and account all such as own any thing of *Number* in the Divinity, to be Infidels or Idolaters. Accordingly we find them asserting in all their Writings, That God neither begets nor is begotten; that he has neither Wife nor Son; that he is incorporeal, and there is none that resembles him; that he is without Beginning, and shall have no End; that he is almighty, and exalted above all sensible Things; that he is not circumscrib'd within any Space or Bounds, not mensurable or divisible, nor his Happiness capable of Addition or Diminution; that he is omniscient, and that nothing in the Universe can be concealed from his Sight.

THE second Article of the *Mahometan* Faith is this, *That Mahomet was the Messenger of God*. Hereby they intend to exclude all other Religions, under Pretence that their Prophet was the last and greatest of all the Prophets that God ever sent into the World; and would have it believed, that as the *Jewish* Religion ceased on the Coming of the *Messiah*, so likewise the Christian Religion was to be abrogated by the Coming of *Mahomet*. Not but that they acknowledge *Moses*

* Deut. vi. 14.

and *Jesus Christ* to have been great Prophets; but *Mahomet* they hold to be *The Prophet*, by way of Excellence, and the *Paraclet* or *Comforter* promised in the Scripture, *John* xvi. 7. Nay, they assert, that the very Name of *Mahomet*, both here and in other Places of the Gospels, was expressly mention'd; but that the Christians out of Prejudice have erased it, and corrupted the sacred Writings. To the same Purpose they tell us, that God having determin'd from all Eternity to send the Prophet *Mahomet* into the World, he gave Notice of it by all the Prophets who preceded him; but that the Christians have applied to *Jesus Christ*, and the *Jews* to their expected *Messias*, those Things which were foretold of *Mahomet*, and which could not agree with any but himself; and that they have suppress'd and alter'd several other Passages in the holy Scriptures, that expressly treated of their Prophet. In like manner we find the Impostor, in the sixty-first Chapter of his *Koran*, speaking to this Effect: *Remember that Jesus the Son of Mary said to the Children of Israel, I am the Messenger of God, he hath sent me to confirm the Old Testament, and to declare unto you, that there shall come a Prophet after me, whose Name shall be Mahomet.* Such impudent Assertions as these, without the least Shadow of Proof, need no Confutation; the barely relating them sufficiently exposes their Absurdity.

THE two Articles abovemention'd are the Fundamentals of *Mahometanism*, so that when any one is to make Profession of that Faith, they content themselves with his rehearsing these Words, *There is no other God but God, and Mahomet is his Prophet, or Messenger.* In this Sentence there seem to be two Propositions, which accordingly I have made two Articles of Faith; but the *Mahometan* Doctors will not admit of this Distinction, and make but one Proposition of the Whole, which they thus endeavour to demonstrate. God, say they, at all Times hath preserved to himself a certain

certain Number of true and faithful Servants, who have worshipp'd him in an acceptable Manner, whilst the rest of Mankind have walk'd in Darknes, and adored the Chimera's of their own Imaginations. The Method whereby God preserved his Beloved in the true Faith was, by sending them Prophets from Time to Time to reveal to them his Will, and point out the Errors that gradually crept in amongst them. After a great many of these Messengers, say they, he sent *Jesus Christ* who taught Men their Duty, and proposed to them the Terms of Salvation; but the Christians suffering themselves to be misled by their Doctors, and giving generally into the Belief of the Trinity, (of which, by the way, the *Mahometans* have very absurd Ideas) *Mahomet* was at last sent to revive the true Faith, by teaching that there is but one God, unchangeable and indivisible in his Essence, unbegotten, and unbegetting. From hence they very logically infer, that *believing in one God*, and that *Mahomet is his Messenger*, is one and the same Proposition; because the Unity of the Godhead was the Message given to *Mahomet*, or in other Words, the Cause of his Mission.

HERE it may be observed, that the *Mahometans* assume to themselves very great Merit, as if they were the sole Assertors of the Unity of the Godhead; whereas the Christians, according to them, give him for Partners in Power, (to use their own Expression) the *Son* and the *Virgin Mary*, for this is their general Notion of the Trinity. And indeed they have made good Use of their obstinate Ignorance of the Principles of other People's Religion, in the Propagation of their own; falsely charging those with Idolatry who abhor the Practice as much as themselves, and treating *Jews* and *Christians* with the common Title of *Infidel*, though they believe in and worship one God, as well as the Disciples of *Mahomet*.

HOWEVER, to do the *Turks* Justice, I cannot help repeating what I have intimated more than once, that they have a great Veneration for *Jesus Christ*, and are far from despising and uttering Blasphemies against him, as some Travellers have related. Though they are so unhappy as not to believe his Divinity, they reverence him as a particular Friend of God, and a powerful Intercessor for Mankind ; and if they treat the Christians with Scorn and Contempt, it is not because they believe in *Jesus*, but for not believing that God sent *Mahomet* after him, to publish another Law, less opposite to corrupted Nature.

As to the practical Part of the *Mahometan* Religion, it is chiefly comprehended in the five following Precepts. 1. That they observe their corporal Purifications. 2. That they pray to God at the appointed Times. 3. That they give Alms to the Poor. 4. That they fast during the Month of *Ramezan*. 5. That they go in Pilgrimage to the Temple of *Mecca*, if they are able. To these may be added some other Articles, which are not esteem'd absolutely necessary to Salvation ; as that of Circumcision, of keeping *Friday* a Sabbath, of drinking no Wine, and of eating no Swine's Flesh, nor Things strangled.

THE *Turks* believe that what defiles the Body is capable also of defiling the Soul, and that what purifies the one will in like manner purify the other. For this Reason they lay great Stress upon keeping their Bodies clean and unpolluted, and accordingly observe their Washings or Ablutions with the greatest Exactness. They scarce perform any Act of Devotion without washing, their Prayers are vain and criminal that are offer'd up with unwash'd Hands, and it is the highest Profanation to touch the *Koran* in such a State of Uncleaness.

THEIR Washings or Purifications of the Body are of three Sorts, the first preparatory to their Prayers, which is call'd *Abdest*, and is perform'd in the following

ing

ing Manner. The Person turns his Face towards *Mecca*, washes his Hands and Arms as high as the Elbows, rinses his Mouth three Times, and cleans his Teeth with a Brush. He then proceeds to wash his Nose, and snuffs some Water up his Nostrils out of the Hollow of his Hand; after which he throws Water on his Face with both his Hands, and with his Right Hand rubs his Forehead, the Crown, and the back Part of his Head. His next Business is to make his Ears very clean both within and without; and the Ceremony concludes with his Feet, beginning at the Toes, and washing as high the Instep. There are several Things supposed to render this Washing ineffectual, as blowing their Nose with their Right Hand, washing any Part oftner than thrice, making use of Water heated in the Sun, or throwing it upon the Face with too much Violence. Nor does it avail them any thing, unless when it is done with a right Intention, that is, when they perform it purely on account of Religion, without any other Design, either of Pleasure or Convenience; and during the Ceremony they are required to express themselves to this Effect, *I perform this necessary Act of Purification to render my Devotions acceptable to God, and that I may be fit to approach his Presence.*

THE second Sort of Purification, or washing the whole Body, is call'd *Gouffel*, and is required after matrimonial Embraces, after an involuntary Emission of the *Semen*, after being defiled with the *Menses* or a Woman in Childbed, after touching a dead Body, or if a Drop of Urine accidentally falls upon their Flesh when they make Water*. This kind of Ablution is

* One can scarce forbear smiling at a Story which *M. Tournefort* tells us relating to this Subject, whether it be true or false. He says, that when the *Turks* make Water, they squat

down like Women, for fear any should fall into their Breeches; and farther, to prevent this Evil, they squeeze the Part very carefully, and rub the Head of it against the Wall. He adds, that

nothing more than bathing, or plunging themselves three Times under Water, which they comply with, let the Season be ever so severe; and that no Part of the Body may be cover'd from the Water, they pare their Nails very carefully, and shave or otherwise take off all the Hair about them, their Beards only excepted: And indeed this seems to me to be one Reason why they have retain'd the Practice of Circumcision; for imagining that if the least Part of the Body remain unwash'd, the Bathing is of no Effect, they find themselves under a Necessity of cutting off the Prepuce, that the Part cover'd by it may have its Share in the Lotion. For these Purposes the *Turks* have Baths and Fountains near their Mosques, or in their own Houses: But it is to be observed, that if Water cannot be had without great Inconveniency, as in travelling over Desarts and such like Places, they are permitted to scour themselves with Sand, or Earth, or the Leaves of certain Plants where such can be procured.

THE third kind of Ablution or corporal Purification is call'd *Takaret*, and is constantly perform'd after Evacuation. When the *Turks* go to ease Nature, they furnish themselves with two Cloths, which they hang at their Girdle, or carry across their Arm, as a Butler does his Napkin. They also take a Pot of Wa-

one may see the Stones worn in several Places by this Custom; and that the Christians, to make themselves Sport, sometimes smear them with *Indian Pepper*, and the Root call'd *Calf's-Foot*, or some other hot Plants, which frequently causes an Inflammation in such as happen to rub there immediately after. As the Pain is smart, the poor *Turks* commonly run for a Cure to those very Christian Surgeons who were the Authors of all the Mischief, and who never fail to

tell them it is a very dangerous Case, and that perhaps they shall be obliged to make an Amputation. The *Turks*, on their parts protest and swear they have had no Communication with any Sort of Woman that could possibly be suspected. In short, the Surgeons wrap up the suffering Part in a Piece of Linnen dipp'd in Oxycrat, tinctur'd with a little *Armenian Bole*; and this they sell them as a great Specific for their Disorder.

ter in their Hand, or else it is constantly provided in the Privy, into which they dip their Fingers, and therewith cleanse those Parts through which Nature discharges itself; for they are not allow'd to use Paper for this Purpose, or any thing that may be written upon, but more especially written Paper, lest there should be any thing sacred, as the Name of God* or some Scrap of the *Koran* upon it: Neither are they to use the Right Hand in these Offices; and all the Privacy imaginable is required in complying with the Necessities of Nature, that they may not expose themselves at such Times to the View of others if it can be avoided, nor do it in Places where others may probably be defiled with their Excrements. After the Business is over, they are obliged to wash and scour their Hands, for which we may suppose there is sufficient Occasion; and so scrupulous are they about this Ceremony, that if they happen to break Wind, they think the Ablution is annul'd, and they are forced to begin it anew. We may presume it is a terrible Misfortune for a *Mahometan* to have a Looseness, for in that Case this Purification, which must be perpetually repeated, becomes an excessive Burden; at least it appears so to us, who do not view it in a religious Light. The *Turks* say, that one of the principal

* For the same Reason we are told the *Turks* are very careful that no Paper be trodden under Foot, and accordingly pick up the least Scrap that they see upon the Ground, and put it into any Hole or Crevice of a Wall or Partition, to prevent its being injur'd. "Ex iis (*says Busbe-*
" *quius*) quibus factus sum
" familiarior cognovi, Turcas
" multum honoris debere chartæ,
" quod in ea Dei nomen Scri-
" batur; itaque chartulam nul-
" lam humi jacere patiuntur,

" & si in aliquam incidunt,
" subito attollunt, rimaque
" alicui aut foramini indunt, ne
" pedibus proteratur." And
the same Writer tells us they'll
not suffer any Rose-Leaves to lie
upon the Ground, as believing
that Flower to have sprung from
the Sweat of *Mahomet*: "Nec
" rosarum folia humi jacere
" patiuntur; quod ut veteres
" rosam ex sanguine Veneris,
" sic isti ex sudore Mahumetis
" natam sibi perscraferint."
Epist. p. 39, 40.

Reasons which hinders them from travelling into Christian Countries is, that they cannot have Conveniencies for performing their Ablutions, which are Duties that the conscientious *Mussulmans* seldom neglect.

BESIDES those already mention'd, there are several other Causes whereby the *Turks* superstitiously imagine they are render'd unclean, and are oblig'd to have Recourse to their Ablutions; as, if Blood or any Nastiness fall upon their Flesh, if they vomit, faint away, drink Wine, laugh or fall asleep during the Time of Prayer, touch a Dog, a Hog, or any Animal they esteem impure; with many more ridiculous Notions, which it would be tedious to enumerate. I shall only observe, that as they are oblig'd to pray five Times a Day, they must perform the *Abdest* as often, unless they are sure they have not polluted themselves between one Prayer and another; but there are such Variety of Defilements, according to their Superstition, that in my Opinion this is hardly possible.

FROM treating of the Ablutions of the *Turks*, I come naturally to speak of their Prayers, it being principally on account of their Addresses to Heaven that these Purifications are required. Their stated Prayers are perform'd five Times in twenty-four Hours; The first Time is between Day-break and Sun-rising; the second at Noon; the third at the middle Hour between Noon and Sun-set; the fourth at Sun-set, and the fifth about an Hour and a half after the Sun is down. Each of these Hours of Prayer is proclaim'd from the Minarets of the Mosques or Temples by Officers appointed for that Purpose, call'd *Muefins*, who are guided by the Course of the Sun, or by an Hour-Glass. These Men get up into the Galleries on the Outside of those slender Steeples already described, and, stopping their Ears with their Fingers, bawl out as loud as they are able, *God is great, God is great, God is great; shew that there is but one God, and that Mahomet is his Prophet, come to Prayer, and*
ask

ask Forgiveness of your Sins ; I summon you with a clear Voice. These, or Words to this Effect, (for they are not confin'd to any particular Form) they repeat four Times, turning themselves first to the South, then to the East, then to the North, and lastly to the West.

AT this Signalevery one makes the preparatory Ablution, and either offers up his Prayers at home, or goes to the Mosque, into which no Christian is allow'd to enter during the Time of their Devotions. The Shape and Furniture of the *Turkish* Mosques have been sufficiently describ'd already ; and as to the Manner of their Worship, the following Account is as particular as can be expected. When the *Turks* come to the Door of the Mosque, they pull off their Shoes, the Floor being cover'd with Mats or Carpets, on which they sit or prostrate themselves, according as they are enjoin'd by their Religion. On their Entrance into the Temple they make a low Reverence towards the Nich * where the *Koran* is placed, and consequently towards *Mecca*, which that Part of the Mosque always looks to, and whither the *Turks* direct themselves throughout the whole Course of their Devotions. After this, every one lifts up his Eyes to Heaven, and then sits down upon the Calves of his Legs, fixing his Eyes on the Ground, and kissing it three Times ; in which humble Posture he waits for the *Imam*, or Priest, whom he imitates in all his Prostrations and Adorations. While they are thus devoutly engaged,

* “ These Niches, according
“ to Mr. *Maundrell*, are always
“ form'd exactly resembling
“ those usually made for Statues,
“ both in their Size, Fabrick,
“ and every Circumstance. I
“ have often reflected, says that
“ judicious Traveller, for what
“ Reason the *Turks* should ap-
“ point such Marks to direct

“ their Faces towards in Prayer :
“ And, if I may be allow'd to
“ conjecture, I believe they did
“ it at first in testimony of their
“ iconoclastic Principle, and to
“ express the Reality of the
“ Divine Presence, and at the
“ same time its Invisibilty.”
Journey to Jerusalem, p. 14.

they never speak to one another, nor take the least Notice of any body ; nor can any Noise, or other Accident, divert them from what they are about. In short, they neither spit, cough, sneeze, nor rub themselves in case of any Flea-bite or Itching ; for any of these Things would render ineffectual whatever they had done before, and oblige them to begin again. Nothing therefore is to be heard but profound Sighs, and ever one seems to be deeply affected, and wholly attentive to the Duty he is come to discharge.

AMIDST these Sighs the Priest rises up, and spreading his Hands upon his Head, and stopping his Ears with his Thumbs, says, or rather sings, with a loud Voice, *God is great; Glory be to thee, O Lord; may thy Name be blessed and praised; may thy Greatness be acknowledged, for there is no other God but thou alone.* Then they use the following Prayer, which they repeat as frequently in their Devotions as the Christians do the *Pater-Noster*: *In the Name of God, full of Goodness and Mercy! Praised be God, the Lord of the World, who is one God, full of Goodness and Mercy. Lord, who shalt judge all Men, we worship thee, we place our whole Trust in thee. Preserve us, who call upon thee, in the right Way, which thou hast chosen, and dost favour with thy Acceptance. It is not the Way of the Infidels, nor of those against whom thou art justly incensed. So be it.*

THEN they proceed in their Bowings and Adorations, and, resting their Hands upon their Knees, repeat the above-recited Hymn, *God is great, &c.* or else say three times, *Let the Name of the Lord be glorified.* This done, they prostrate themselves again, kissing the Ground twice, and at each time uttering these Words, *O great God, may thy Name be glorified.* They also repeat the Prayer just mention'd, *In the Name of God, full of Goodness and Mercy, &c.* To which they add the following Confession out of the *Koran*: *I acknowledge that God is God; that he is eternal;*

nal; that he neither begot, nor is begotten; and that he has none like him, nor equal to him.

HAVING after this made all the Inclinations and Prostrations of Body required at that Hour of Prayer, they pronounce the following Words: *Adoration and Prayers are due only to God: Salvation and Peace be to thee, O Prophet. The Mercy, the Blessings, and the Peace of the Lord be upon us and upon the Servants of God. I declare there is but one God, that he has no Equal, and Mahomet is his Messenger.* They close their Devotions with paying a Salutation to the two Angels, whom they believe to stand on their Right and Left; the one being a white Angel, who records their good Actions; and the other black, who registers their evil ones, with which he accuses them after they are laid in the Grave. In performing this Ceremony they take hold of their Beards, turning them first one way and then the other; but the Salutation address'd to each Angel is the same, *viz. The Salvation and Mercy of God be upon thee.*

IT is remarkable, that in the Grand Signior's Dominions they not only pray for his Health and Prosperity, but that God would send a Spirit of Discord and Diffension among his Enemies, meaning those of the Christian Name; in which respect, it must be acknowledged, they are sufficiently gratified; though I am far from thinking that the Wars and Divisions of Christendom are the Consequence of their Petitions. In one Particular, however, the *Turks* seem to think and act like Christians; for they believe their Prayers will not be heard, unless they firmly resolve to forgive their Enemies; and therefore they never let a *Friday* pass, without making, or endeavouring to make, a hearty Reconciliation with each other.

BESIDES their daily Prayers, the *Turks* have some particular ones for every Day in the Week: For instance, on *Friday*, which is their Sabbath, they pray more particularly for the Blessing of God upon all
Musselmans,

Musselmans, or true Believers; on *Saturday* for the Conversion of the *Jews*; on *Sunday* for the Conversion of the *Christians*; on *Monday* for the Prophets; on *Tuesday* for the Priests, and those who honour the Saints; on *Wednesday* for the Dead, and for such Believers as are in Slavery among Infidels; and on *Thursday* for the whole Race of Mankind, of whatever Nation or Religion. But Prayers are said with the greatest Solemnity on *Fridays*, when the Mosques are best illuminated and most frequented, the Grand Signior himself and his Ministers resorting to *Sancta Sophia* on those Days, contrary to the Practice of the *Persians*, who chiefly perform their Devotions at home, and seldom assemble together in their Temples.

THE *Turks* lay very great Stress on the Duty of Prayer, terming it the *Key of Paradise* and the *Support of Religion*; and though they are not absolutely obliged to repair to the Mosques, yet nothing but Sickness can excuse them from offering up their Devotions at the appointed Times, whether they are at home or abroad. When they are upon a Journey, and judge it to be about the Hour of Prayer, they stop and make the preparatory Ablution, if Water can be had; and then spreading a little Carpet upon the Ground, which they always carry along with them for that Purpose, they repeat the same Prayers, and make the same Bowings and Prostrations, as if they had been present in their Temples: And this they also perform in the Streets, and Places of the greatest Concourse; which must be allow'd to carry with it an Air of Hypocrisy, notwithstanding all their seeming Fervency and Attention.

UPON the whole, I cannot but acknowledge, (for I would speak with the utmost Impartiality) that the great Reverence and Attention of the *Turks* in their Addresses to Heaven, is what many Christians might blush to observe. No Accident or Object disturbs or diverts them from the Duty they are engaged in,
there

there Eyes remain fix'd, and their Gestures are most of them just and suitable to the Occasion. Their Voices are agreeably varied according to the Subject they are upon, whether Prayers or Praises; nor does the Frequency of the Service seem in the least to abate their Zeal and Devotion. On the contrary, it is a melancholy Truth, that wandering or sleepy Eyes, irreverent Postures, a careless Tone of Voice, and in short a cold, indifferent, unconcern'd Behaviour during the Time of Divine Worship, are frequently to be observ'd in our Christian Congregations.

THE next indispensable Duty of the *Mahometans*, and without which even their Prayers are held to be vain and ineffectual, is that of Alms giving; but, as far as I can find, their own Doctors are not agreed by what Rules every one ought to measure his Charities. Some think a Man is obliged to give annually a tenth Part of his Substance to the Poor; others say that a fortieth, and others that a hundredth is sufficient. The Truth is, they are commanded to give different Proportions of different Sorts of Goods, and are also advised to regard no Limits in their Liberalities to the Neecessitous. Hence it comes to pass, that many give a Fourth of what they are worth, others a Third, and some give half of their Estates once in their Life-time; nay, there have been Instances of Men who have given all their Fortunes to the Poor, and lived ever after upon Alms themselves. For my part, I know of no People in the World among whom Poverty is so honourable as among the *Mahometans*, who say of a Person that makes a voluntary Profession of it, That *as he possesses nothing, so he is possess'd by nothing*; by which they mean to suggest, that in the midst of his Poverty, he is Master of himself and of the World, on account of that Freedom from carnal Desires which they suppose he enjoys, whilst the rest of Mankind are Slaves to their Passions and insatiable Appetites.

BESIDES the private Charities of the *Turks*, which they bestow for the Relief of the Poor, the Sick, the Debtor, or the Stranger in Distress; they expend great Sums in erecting Caravansera's or Houses of Entertainment for Travellers; in making Bridges, Causeways, Cisterns and Reservoirs of Water; and in building Mosques, Colleges, Bagnio's, and other publick Structures. But as I have already quoted several Precepts from the *Koran* relating to the Duty of giving Alms, and shewn that the *Turks* extend their Charity even to the brute and vegetable Parts of the Creation, it is needless to enlarge farther on this Subject.

THE next Point necessary to constitute a good *Muselman* is the keeping the Fast of *Romezan* or *Ramadan*, which is the Name of the ninth Month in the *Turkish* Year, from the Beginning to the End whereof this Fast is observed. The *Mahometan* Religion does not expressly command any other Fast than this, unless upon some extraordinary Occasion, as by way of Penance, or to avert any Calamity, or the like; so that I shall confine myself to speak of the *Ramezan* only, the keeping of which is reckon'd of indispensable Obligation.

WHEN the Moon of *Chaban* (for the *Turkish* Months are lunar) is at an End, they watch very carefully for the new Moon of *Ramezan*, People making it their Business to get upon Hills or the Tops of Houses, in order to give the first Notice of its Appearance. As soon as any Person of Credit declares that he has seen it, the Fast is proclaim'd all over the City, and in the Evening the Minarets or Spires of the Mosques are beautifully illuminated, as they are every Night during the whole Solemnity. All this Month the *Mahometans* are strictly prohibited to eat, drink, smook, or have any Converse with their Wives, from Sun-rising till the Time of its setting, which they are inform'd of by the lighting of the Lamps about the Minarets, and the *Meuzins* calling them to Prayers.

To

To make amends for the Abstinence of the Day, they eat and drink plentifully in the Night; and many People indulge themselves more deliciously during this Season of Mortification, than all the rest of the Year. They are allow'd to eat Flesh or Fish indifferently, their Coffee-houses are open all Night, and they divert themselves with Musick, Puppet-shows, and other Sports, till the Morning approaches, when they retire to Bed, and sleep the greatest Part of the Day. In short, those who love a disorderly Life with this penitential Season were of longer Continuance; for in many Places it appears more like a Festival than a Fast, the only Difference being, that, like our Rakes and Debauchees, they turn Night into Day, and Day into Night.

THIS way of keeping Fast, however, is exceedingly abhor'd by the sober Part of those who profess the Religion of *Mahomet*. People who live regularly go to the Bath when they rise in the Morning, to purify themselves from all Pollutions; and their Habits, their Countenance, and Discourse are suitable to the Solemnity: In every thing they do there appears an Air of Devotion, and great part of the Day is spent in Retirement, Prayer, and reading the *Koran*. At Sunset, when they see the Lamps hung out upon the Minarets, having perform'd their Purifications and said a short Prayer, they proceed to take their Repasts, which they usually begin with drinking a large Draught of Water, and then eat some light Food, as Fruits and Sweetmeats, take a Pipe and a Dish of Coffee, and afterwards make a hearty Meal; at Midnight they eat again, and then take their Repose. Some *Mahometan* Zealots observe this Fast still more rigorously, beginning it at Midnight, and neither eating nor drinking till the following Evening, during which Time they will not so much as wash their Mouths, or even their Face, lest it should be any Refreshment, and abate their Mortification; nay, some of them
make

make a Scruple of swallowing their Spittle, or opening their Mouths to let in the Air, and strictly deny themselves of all amorous Commerce, even in Words or Looks. Thus the *Mahometans* run into Extremes, some of them imposing greater Severities on themselves than their Religion requires, and others not coming up to the Intent of the Law, but just keeping within the Letter of it, that they may not fall under the Correction of the secular Power.

THIS *Lent* of the *Mahometans*, if I may be allow'd to call it so, ought to be observ'd as punctually by the Rich as by the Poor, by the Soldier as the Religious, and by the Grand Signior as the meanest of his Subjects. I mean, their Religion requires it of all without Distinction; but as for those who are under a Sort of Necessity of breaking through this Injunction, as Travellers, sick Persons, Soldiers in the Field, &c. * they are excused indeed, provided they keep an Account of the Days they transgress, and fast the same Number afterwards, as soon as their Health and Affairs will permit.

IT is to be observ'd, that as the *Turkish* Year is lunar, and consequently between eleven and twelve Days short of ours, the Fast of *Ramezan* begins so many Days sooner every Year than it did the preceding, and in a Course of Years runs through all the Seasons. When therefore it happens in the Summer-time, the Days being long and the Heats excessive, as they are in many Parts of the *Ottoman* Dominions, it is certainly a great Hardship upon the poorer Sort of Peo-

* *Busbequius*, speaking of the *Turkish* Fast, says the same with regard to the Sick and the Soldiers. " Si quid morbi incidat, qui locum inediæ non relinquat, jejunium negligunt; cum eo tamen, ut quot dies abstinentiæ morbi vis exe-

" merat, totidem postea valentes reponant. At cum versantur in hostico, & instantis pugnæ metus urget, ne fame confecti cum hoste confligant, monentur jejunium in aliud tempus preferre." *Epist. p.* 238, 239.

ple, who are obliged to work for their Bread, and are not permitted, in the midst of Dust and Sweat, to take the least Draught of Water for their Refreshment*. But the Rich, at I have intimated already, are scarce sensible of any Inconvenience from this Time of Abstinence, as they avoid all Exercises that would occasion Thirst, and spend the greatest Part of the Day in Repose and Slumber.

DURING the Fast of *Ramezan*, the more devout among the *Turks* resort to the Mosques at Midnight, where they make a Prayer, or rather Confession, to the following Effect: O God, who passest by our Faults, thou who alone oughtest to be loved and honour'd, who art great and victorious, who orderest the Night and the Day, who pardonest our Offences and cleanseest our Hearts, who shewest Mercy, and dispenseest thy Benefits to thy Servants; adorable Lord, we have not honour'd thee as thou oughtest to have been honour'd. Great God, who deserveest that we should speak of nothing but thee, we have not spoken of thee so worthily as we ought. Great God, whom we ought to thank continually, we have not given thee sufficient Thanks. Merciful God, all Wisdom, all Goodness, all Virtue come from thee: It is of thee we must seek Forgiveness and Mercy. There is no God but God; he is one only; he has no Companion. Mahomet is the Messenger of God. My God, let thy Blessing be upon Mahomet, and upon the Race of the true Believers.

* The same Observation is made by *Busbequius*, who says, "Turcis decursu lunæ unius
"esuriales feriæ terminantur,
"nec ullæ sunt graviores quam
"quæ in æstatem incidunt, ob
"longitudinem dierum. Cum
"ita fervent ut nihil gustent, ne
"aquam quidem, imo nec os
"eludere fas habeant, antequam
"vesperi stellæ appareant; fieri
"necessè est, ut longissimi qui-

"que dies, quique plurimum ha-
"beant caloris & pulveris, mo-
"lestissimi accidunt, præsertim
"eis qui opus faciunt & suo la-
"bore victum quærunt." *Epist.*
p. 237. — As to his saying that they are not permitted *os eludere*, to rinse their Mouth in the Day-time, this is contradicted by Dr. *Pococke*, who tells us they are allow'd that Liberty. *Observations on Egypt*, p. 72, 184.

HAVING thus describ'd the *Turkish* Fast, it is natural to say something of the Festival that immediately follows it, which is call'd the *Bairam*, and may be compared to our *Easter*, because it succeeds the *Ramezan* of the *Turks*, as *Easter* does the *Lent* of the *Christians*. Towards the End of the Moon *Ramezan*, the *Turks* look out carefully for the new one of *Chuval*, the Name of the following Month; and as soon as they perceive it, they proclaim the *Bairam* by a Discharge of the Cannon of the Seraglio, with the Sound of Drums and Trumpets, and such Musick as the Country affords. No doubt this gives great Joy to the inferior Sort of People for the Reasons abovemention'd, and to the Women, who have a general Liberty of going abroad the three Days this Festival continues, and, it is said, know how to make use of the Opportunity to be reveng'd on their Husbands for their long Confinement. On this Occasion Bonfires are kindled in the Streets, and the Galleries of the Minarets hung round with Lamps; so that the Nights appear much like those of the *Ramezan*. In the Day-time the Streets are full of Swings, Flying-Chairs, and Wheels of Fortune, attended with several Kinds of musical Instruments, for the Entertainment of the Populace, or whoever are inclin'd for such Diversions. More People are to be seen in the Streets of *Constantinople* during this Festival, than at any other Time of the Year; and a general Joy appears throughout the whole City; but it is most advisable for Strangers to stay at home, if they would avoid Insults, which at this Time are frequently committed with Impunity.

ON the first Day of the *Bairam* the *Turks* make a general Reconciliation with one another, and put an End to all their Differences and Disputes. They shake Hands and embrace each other in the Streets, using abundance of Salutations and good Wishes, and send Presents to their Acquaintance, as we do at the Beginning of the Year. They also repair to their Mosques,
where

where the Preachers explain to them some Passages in the *Koran*; and to their ordinary Prayers they add several Hymns, of the same Nature with the following. *We thank thee, O Lord, the only infinite, perfect, eternal, and most merciful Being, in that thou hast communicated to us thy all-holy, true, and pure Law; and that we have preserved it in its Purity as it was deliver'd to us by thy Prophet, Servant, and Ambassador Mahomet. Salvation and Blessing be upon thee, Mahomet, Friend of God. Salvation and Blessing upon thee, Jesus Christ, the Breath of God. Salvation and Blessing upon thee, Moses, the Familiar of God. Salvation and Blessing upon thee, David, the Monarch establish'd by God. Salvation and Blessing upon thee, Solomon, the Faithful of the Lord. Salvation and Blessing upon thee Noah, who wert saved by the Favour of God, Salvation and Blessing upon thee, Adam, the Purity of God.*

ON this Day the Grand Signior appears with extraordinary Splendor and Magnificence, receives the Compliments of the great Officers of the *Porte*, presents them with Vests of Sable, and gives them a sumptuous Entertainment in the Hall of the Divan. At his Return from *Sancta Sophia*, whither he goes to Prayers, they say he seats himself on his Throne, having the Chief of the white Eunuchs at his left Side. If the Sons of the Chan of *Tartary* are at Court, they are the first who prostrate themselves before him, and wish him a happy Festival. The Grand Vizier, accompanied by the Viceroy and Bashaws who are in Town, pays his Compliments next, and then takes the Place of the Chief of the white Eunuchs. After this the Mufti, the Cadilefkers, the Cadi's, and the principal Ecclesiasticks, make their Obeisance to the Sultan, who, it is said, advances one Step to receive the Mufti, out of Respect to the high Dignity with which he is invested: And last of all the Aga of the Janizaries is admitted to the Honour of paying his

Compliments to his Sovereign. The Ladies of the Seraglio are also introduced into the Emperor's Presence on the same Account, in the inner Apartments of the Palace; and are permitted to visit him freely during the Continuance of the Festival.

THIS is not the only Festival the *Turks* observe: They have a lesser *Bairam*, which is solemnized above two Months after the other, when the several Caravans of Pilgrims arrive at *Mecca*, and make their Sacrifices at *Munna* or *Menab*, a small Day's Journey from that City. They also celebrate with great Rejoicings the Night wherein they suppose *Mahomet* was born, which is that between the 11th and 12th of the third Month of their Year. At this Time (and indeed on all Festivals) the usual Illuminations are made about the Minarets, and the Grand Signior goes to the New Mosque, built by Sultan *Achmet*, where, after Prayers are ended, he causes Sweetmeats and Sherbet to be distributed amongst the Congregation. The *Turks* believe that *Mahomet* was carried to Heaven upon *Alborak* in the Night between the 26th and 27th of the fourth Month; for which Reason they keep it annually with great Solemnity. The Night between the 4th and 5th of the seventh Month they also celebrate as a Festival, to put them in mind of the approaching Fast of *Ramezan*. On all these Occasions, after Midnight Prayers in the Mosques, they return home and make merry with their Friends and Acquaintance.

THE fifth Article the *Mahometans* are obliged to comply with, according to the Doctrine of their Prophet, is the Pilgrimage to *Mecca*, which every Man who is free, and hath sufficient Ability, that is, in respect to Riches, is commanded to undertake once in his Life-time. This Journey is not only difficult because of the Length of the Way, but on Account of the Danger of travelling in *Arabia*, where Robberies are frequent, Water scarce, and the Heats excessive: But many People, not caring for so much Fatigue
and

and Hazard, procure a Dispensation, and substitute others to go in their Places*. *Mahomet* had probably two Motives to lay this Injunction upon his Followers; first, the Love he bore for his native City; and secondly, the Desire he had to gratify his Countrymen in their extraordinary Fondness and Veneration for the square Temple there, call'd the *Kaaba*, which they had a Tradition was built by *Abraham*, and had been the chief Place of Worship among the Pagan *Arabians* for many Ages before *Mahomet's* Appearance in the World, as has been observ'd in our Account of the Life of that Impostor. The *Turks* still believe that *Abraham* was the Founder of this Temple, to which they resort in Pilgrimage: *Make it known to all People, say the Koran, that God hath commanded them to follow the Religion of Abraham, which is neither idolatrous nor unbelieving; that it was Abraham, who built the Temple at Mecca, which is the first that was built for praying to the Lord. The Honour which is paid to this is well-pleasing to God, who wills that all should go thither who are able.* The honest *Mussulmans* never trouble themselves about false Chronology, and would be ready to knock any one on the Head who should dare to deny there was such a Town as *Mecca* in the Time of *Abraham*; nay, such confused Notions have they of History, that some of them will

* It is said that there are Numbers of *Arabs* in all Parts of *Persia*, who get their Livelihood by going in Pilgrimage to *Mecca* for others. They procure of the Prince or Governor of *Mecca*, and the Magistrates there, Certificates that they have visited the Holy Places, and perform'd all such Acts as are required of Pilgrims, which they deliver to those who sent them, or sell to any other Persons that will buy them, the ordinary Price

for such a Certificate being between forty and fifty Pounds Sterling; whereas a Person cannot well make that Journey under two hundred Pounds, and some of them expend several thousands; for it is expected that every Man should live according to his Quality, and carry a suitable Number of Servants and Attendants, and give Alms by the way in proportion to their Substance.

affirm that *Job* was Master of the Household to King *Solomon*, and that *Alexander* the Great was Generalissimo of his Forces; with other things equally absurd and ridiculous*.

THE chief Places of Rendezvous for the Pilgrims of the *Ottoman* Empire are *Cairo* and *Damascus*. The *European Turks* generally repair to *Alexandria*, and from thence proceed to *Cairo* to join the Caravan of *Africans*; and the *Turks* of the middle Provinces of the Grand Signior's Dominions assemble at *Damascus* in *Syria*. As for the *Persians* and *Indians*, they sometimes come by Sea, or else by the way of *Babylon*; but of late Years chiefly by *Bassora*. The Caravans of *Cairo* and *Damascus* meet together at a Place call'd *Bedder*; and all of them take their Measures so well, that they arrive punctually at *Mecca* at the Time appointed by their Religion.

WHEN the Caravans come within a certain Distance of *Mecca*, they leave all their Christian Slaves behind them; for no Christian is permitted to set foot on that holy Ground, as the *Mahometans* esteem it, on pain of being burnt alive. The principal Things which the Pilgrims are required to perform at *Mecca* are, the going in Procession seven Times round the Temple, and repeating certain Prayers; the kissing a black Stone there; visiting Mount *Arafat*, and sacrificing a Sheep or other Animal, in remembrance of *Abraham's* going to sacrifice his Son; the drinking of the Water of the Well *Zemzen*; and throwing Stones

* It seems the *Turks* are not much improved in their Knowledge of History and Chronology since *Bisbequius* was amongst them, who gives the same Account of their Ignorance in those Matters. "Nullam habent Turcæ temporum neque ætatum rationem, mireque histo-

rias omnes miscent & confundunt. Cum iis in mentem veniet, non verebuntur affirmare, regis Salomonis magistrum curiæ fuisse Jobum; ejus exercitus præfectum Alexandrum Magnum; aut his etiam absurdiora." *Epist.* p. 82.

over their Heads in the Valley of *Munna*: But of all these Performances that of the Sacrifice is look'd upon as most indispensable.

As to the black Stone, which the Pilgrims are obliged to kiss, the *Mahometan* Legend tells us, that *Abraham* tied his Camel to this Stone when he came to sacrifice *Ismael*; for they make *Hagar* to be *Abraham's* lawful Wife, and *Ismael* his Heir. They have another Tradition, that when *Abraham* was about to build the *Kaeba*, the Stones march'd thither of themselves from Mount *Arafat* ready squared and polish'd, and that this black Stone being left behind when the Building was finish'd, demanded of *Abraham* why he had not made use of it in that sacred Structure; whereupon the Prophet bad the Stone not be uneasy, for he would cause it to be honour'd more than any of the whole Edifice, by commanding all the Faithful to kiss it as they went in Procession.

AFTER the Pilgrims have staid three Days at *Mecca*, they visit Mount *Arafat*, and continue their Devotions there for two Days more, after which they proceed to *Munna*, where they throw Stones over their Heads to signify their solemn renouncing the Devil, and that they will reject his Solicitations, as *Ismael* did when the Devil would have seduced him, and persuaded him to resist his Father *Abraham*, and not suffer himself to be sacrificed. They say that upon *Ismael's* acquainting *Abraham* with it, he commanded his Son to throw Stones at the Tempter, and he would fly from him, which happen'd accordingly; that the Devil also made an Attempt upon *Abraham* and *Hagar* to dissuade them from offering *Ismael*, but they threw Stones at him likewise, and drove him away; and hence the Rise of this Practice of the *Mahometan* Pilgrims. Another Reason of their visiting Mount *Arafat* is to commemorate *Adam* and *Eve's* meeting there, when they had wander'd about the World separately some hundreds of Years after

their Exclusion from Paradise: And upon this Hill they tell us that the Angel *Gabriel* first appear'd to their Prophet *Mahomet*.

THE Ceremony of throwing Stones being over, the Pilgrims proceed every one to sacrifice such Beasts as the Law requires, which must be either a Sheep, a Goat, a Cow, or a Camel. If it be a Sheep, the devoted Animal must be seven Months old: if it be a Goat or a Cow, it ought to be a Year old, and five Years, if a Camel. The Sacrifice also must be whole and pure, without any Maim or Defect, and the Throat of it must be cut by the Offerer himself, who eats a small Part of it, and gives the rest to the Poor.

As to the Well *Zemzen*, which they drink of in their Processions, they say it was miraculously made for the Preservation of *Ismael* when he was ready to perish with Thirst; that the Angel *Gabriel* came to *Hagar*, and directed her to bid the Child stamp with his Foot, which he had no sooner done, but Water issued out of the Well, from whence it had its Name, the Word *Zemzen* signifying to stamp or strike. The Pilgrims not only drink of this Water, but wash themselves with it, and frequently dip a Piece of Linen Cloth into it, which they preserve for their Winding-Sheet, superstitiously imagining it has some extraordinary Virtues.

WHEN the Pilgrims have perform'd the Sacrifices and all the requisite Ceremonies, they return to *Mecca*, where the Caravans usually stay about twelve Days, or something longer, if the Business of the Merchants requires it, for it is to be observed, that many make this Pilgrimage for the Sake of Traffick as well as Devotion, and return home laden with the rich Merchandise of *Persia* and the *Indies*, brought to *Geda* or *Giiodda*, a Port on the *Red Sea* near *Mecca*. On their Return home they usually call at *Medina*, to visit *Mahomet's* Sepulchre; but the *Persians* seldom go thither, being ill used by the *Turks*, who expect they should

should pay their Devotions at the Tombs of *Abu Beker* and *Omar*, as well as that of *Mahomet*, whereas the *Persians* hold those two Caliphs in the utmost Detestation.

THE Grand Signior sends every Year very magnificent Presents to *Mecca* by the Caravans, consisting of rich Carpets and Hangings for the Mosques, and Coverings for the Tombs of *Abraham* and *Mahomet*, which are mostly of black Damask embroider'd with Gold and manufactured at *Cairo*. He likewise sends a fine Copy of the *Koran*, and one of the noblest Camels in the Country is chosen to have the Honour of carrying so sacred a Present. This Beast, at his Return, is adorn'd with Garlands of Flowers, is well fed, and exempted from Labour all the rest of his Days. When he is very old, they kill him with great Solemnity, and eat his Flesh, which is the Reason why they do not suffer him to die a natural Death.

THE vast Numbers that annually undertake this Journey to *Mecca* may be judged of from hence, that the Caravan of *Cairo* only is computed to consist of forty or fifty thousand People. Many perform the Pilgrimage often, though once is sufficient, for that absolves a Man from all Crimes whatever, and he is held in great Esteem the Remainder of his Life; nor is it only honourable to himself, but to all his Relations. More than this, a Pilgrim acquires a Privilege of being wicked with Impunity, for, according to the *Mahometan* Law, he is not to be put to Death, being look'd upon as sanctified and separated from the World; though in fact the Morals of the *Turks* are seldom improved by these pious Journeys*. The

* There is an Observation, says Dr. *Pococke*, that the People are rather worse after making this Pilgrimage than before; and there is a Saying, *If a Man has been once at Mecca, take care of him; if he has been twice there, have nothing to do with*

him; and if he has been three Times, remove out of his Neighbourhood. But this is not to be thought an Observation of the *Mahomkians*, but is only remark'd by the *Jews* and *Christians*. *Observations on Egypt*, p. 188.

very Children, however, begotten in this Pilgrimage are esteem'd as so many little Saints, whether the Pilgrims have them by their lawful Wives, or by other Women; for there are such waiting upon the Road, who offer themselves readily enough for so meritorious a Service. The Nurses take more Care than ordinary of these Children, and keep them rather cleaner than others; though it be very difficult to add any thing to the Neatness with which Children are generally kept all over the *Levant* *. In a Word, the *Mahometans* have such a superstitious Veneration for the Pilgrimage we are speaking of, that we are told of some *Indians* who are foolish enough to put out their Eyes after they have seen what they call the holy Places at *Mecca*, that they may not be profaned afterwards by the Sight of worldly Objects.

BUT it may not be amiss to observe, that in this, as well as in other Things, the wiser *Mahometans* have Notions far enough removed from those of the common People: For instance, though they believe the Pilgrimage to *Mecca* to be a Point of indispensable Necessity, yet they venture to spiritualize it, and affirm, that their Prophet gave them that Injunction, to put them in mind that Life itself is but a Pilgrimage, wherein we ought always to have our eternal

* M. *Therwenet* informs us, that Cleanliness is so much regarded among the *Turks*, and they are so afraid of defiling themselves with their Excrements, that they take care to prevent their Children from doing it as much as possible; and for that End do not swaddle them as we do, but lay them in Cradles with a Hole in the Bottom, over which the Child's naked Buttocks are placed, and the natural Discharges made into

a Pot underneath. Their Urine is likewise convey'd the same Way, by little Pipes made of Box-Wood, adapted to Girls as well as Boys, and tied to them in such a Manner as to pass between their Thighs into the Hole abovemention'd. By these Contrivances, the *French Traveller* observes, the Children in *Turkey* do not spoil near so much Linen as they do in Christendom.

State in View, which they conceive to be figured by the holy Temple at *Mecca*; and therefore they do not place the Efficacy of this Pilgrimage in barely travelling so far, in kissing the black Stone, or in performing the other Ceremonies annexed to that Act of Devotion; but in doing all this with a right Mind, that is, with a penitent Heart, and a just Sense of the Contemptibleness of carnal Things, comparted with those that are spiritual and eternal.

HAVING done with the five principal Injunctions of the *Mahometan* Law, I come now to some other Points which are not reckon'd essential, or absolutely necessary to Salvation, though the Omission or Transgression of them is generally esteem'd sinful. In the first Place, the *Turks* look upon Circumcision rather as a Mark of Obedience to their Religion, than an essential Law; and believe that Children may be saved without it. This Ceremony is evidently borrow'd from the *Jews*, and was chiefly intended, as some of the *Turkish* Doctors believe, for the better observing the Injunction of Purity, whereby they are forbidden to let any Urine fall upon their Flesh. And it is certain, that some Drops are always apt to hang about the Prepuce, especially among the *Arabians*, with whom that Skin is of an extraordinary Length. The *Mahometans* have no set Time for circumcising their Children, some hold that it ought to be at thirteen Years of Age, the Time when *Ismael* was circumcised; others are for nine Years of Age, because then Children begin to understand the Difference between Good and Evil; and others will have it administer'd at the Age of four or five, as being then less painful and hazardous. However, the *Turks* generally defer the Operation till the Age of eleven or twelve Years, that the Boy may understand the Profession of Faith he is required to pronounce at that Time, *That there is no other God but God, and Mahomet is his Prophet*. As for apostate Christians, they are seldom circumcised, it being
thought

thought sufficient to make them lift up their Finger, and repeat the foregoing Profession or Creed of the *Mahometans*.

I HAVE said above, that the *Mahometans* borrow'd the Practice of Circumcision from the *Jews*; but the Reader is to observe, that the Time and Manner of the Performance, as well as the Reason of the Appointment, are widely different. Circumcision was instituted by the express Command of God to *Abraham**, and intended as a Seal and Confirmation of the Covenant into which the Almighty was pleased to enter into with that Patriarch. It was in the Year of the Word 2047, according to *Helvicus*, that *Abraham*, in obedience to the Divine Command, circumcised himself, and all the Males of his Family; from which Time it became an hereditary Practice among his Descendants. Some learned Men have of late started a Question, Whether God originally appointed this Rite, or only made it a Sign of his Covenant, when it was in Use in other Nations before? Those who imagine that God was not the first Author thereof, but that the *Jews* borrow'd it from the *Egyptians*, support their Opinion by a Passage in *Herodotus*, who tells us, *That the People of Colchis and the Egyptians were the only Nations that were circumcised from the Beginning; and that the Syrians and Phœnicians, who lived in Palestine, acknowledged they had borrow'd this Rite from the others.* But it is very probable, that the Vanity of the *Egyptians*, who were extremely conceited of their Antiquity, led them to impose upon the Historian in the former Part of this Account, as they evidently did in the latter, when they told him, that the Inhabitants of *Palestine* confess'd they receiv'd Circumcision from the *Egyptians*; whereas none of the Inhabitants of *Palestine* were circumcised but the *Jews*,

* See an Account of this Institution, and of *Abraham's* Compliance with it, in *Genesis*, *cb. xvii.*

who always profess'd they receiv'd it directly from *Abraham*. But to wave this Controversy*.

THE *Egyptians* and *Ethiopians* do not appear to have used Circumcision upon a religious Account, as the *Jews* did; for those Nations, according to *Philo*, practis'd it in order to avoid a Distemper call'd a Carbuncle, to which they who are not circumcised were often subject; secondly, for the sake of Cleanliness, cutting off whatever was apt to harbour any Filth; and lastly, because they imagined the taking away the Foreskin render'd them the fitter for the Business of Procreation. And perhaps some or all of these Reasons, with others of the like Nature, have induced the *Mahometans* to retain the Practice. But the Reasons for the Institution of this Rite among the *Jews* were very different, with whom Circumcision seems to have had a religious, moral, and political Meaning; religious, in that it was the Seal and Token of God's Covenant with *Abraham* and his Posterity; moral, as implying the Circumcision of the Heart, and the Mortification of carnal Appetites; and political, being intended to distinguish the Seed of *Abraham* from other Nations, and to prevent their intermingling with the *Gentiles*†.

As to the Time of Circumcision among the *Jews*, it was performed on the eighth Day after the Birth of the Child, and never sooner, though it might be

* The Arguments on both Sides may be seen in *Spencer, De Leg. Hebr. L. II. c. 4.*

† On this Account, it is generally supposed, the Ceremony of Circumcision was discontinued among the *Israelites* during the whole Time of their Passage through the Wilderness, where there was no Danger of such a Mixture; though others think it was omitted because of their

frequent moving from Place to Place, which would make it dangerous for Children that had been newly circumcised. In my Opinion neither of these Reasons could sufficiently authorize the *Jews* to dispense with such a positive Precept; but that it was discontinued during the Time abovemention'd, we are assured from the sacred Writings. See *Joshua v. 2, & seqq.*

deferred longer on Account of the Child's Weakness; whereas the *Mahometans* do not circumcise their Boys till eight, ten, twelve, or thirteen Years of Age, as I have already hinted.

OF the Manner of performing this Ceremony among the *Jews*, *Leo de Modena* and other Writers give us the following Account. There being no Direction relating to this Matter, either in the Command given to *Abraham*, or in any Part of the *Mosaic Law*, but only that the Foreskin should be cut off; it was left to the Option of the Parent, either to do the Work himself, or to employ some other Person. The Instrument made use of was generally a Knife or Razor of some kind of Stone*, as being less dangerous than those of Steel; which perhaps the *Jews* learnt from the *Egyptians*, who open'd with such an Instrument the Bodies they intended to embalm. At present, when this Ceremony is to be perform'd, two Seats are prepared with silken Cushions; the one for the Godfather who holds the Child, the other, as they say, for *Elias*, whom they suppose to assist invisibly. The Person who is to circumcise brings the necessary Utensils, the Razor, the Styptic, Linnen, Fillet, and Oil of Roses, together with a Shell or Porringer full of Sand, into which he is to put the *Præputium*. The Godfather being seated, sets the Child on his Lap; then the Circumciser taking the Razor, and preparing the Child for the Operation, says, *Blessed be thou, O Lord, who hast enjoined us Circumcision*; at which Words he cuts off the Foreskin, and with his Thum-Nails tears the Edge of the finer Skin remaining, sucking the Blood two or three times as it breaks out, and spitting it into a Glass with some Wine in it. He then lays Dragoon's-Blood upon the Wound, with Power of Coral, and other things to stop its bleeding; and lastly a Compress of Oil of Roses, and binds up

* See *Exodus* iv. 25, and *Joshua* v. 2.

the Whole. This done, he takes a Glafs of Wine, and blessing it, adds another Benediction for the Child, and imposes the Name; repeating the 128th Psalm, and wishing the Parents Joy, and that they may live to assist at his Wedding.

I NOW return to give a more particular Account of the Ceremony of Circumcision as practised among the *Turks*, from whom I have made a long Digression, though I hope not altogether disagreeable to the Reader. Upon the Day appointed for the Circumcision of a Boy in *Turkey*, he is dress'd as handsomely as his Parents can afford, and led through the Town, or some particular Part of it, mounted upon a Horse or Camel, and accompanied by Persons playing on different Instruments of Musick. He holds an Arrow in his Right Hand, with the Point towards his Heart, to signify that he would sooner pierce that Part than renounce his Faith. His Relations, Neighbours, and Acquaintance follow him on foot, singing and using various Expressions of Joy; and in this Manner he is conducted to the Mosque, where the Priest, after a short Exhortation, causes him to lift up his Finger, and make the Profession of Faith above-mention'd; after which a Surgeon places him upon a Sofa, in order to perform the Operation. Two Servants hold a Napkin spread out before the Child, and the Surgeon having drawn the Foreskin down with little Pinchers, and squeez'd it so as in some measure to deaden the Sensation, he cuts it off with a Razor, and crying with a loud Voice, *God is great*, he shews it to all the Spectators. He then applies a certain Powder to the Wound, which stops the Blood and mitigates the Pain; and every one present congratulates the Child upon his being admitted amongst the *Musselmans*, or true Believers.

THE Ceremony being over, they return in the same Order to the House of the Child's Parents, who on this Occasion entertain all their Friends and Relations
in

in the best manner they are able, sometimes for two or three Day together. The Expence indeed is not usually very great, for the *Turks* seldom forget their Frugality; a large Kettle of Rice, some Bits of Beef and Mutton, and a few Fowls, making a handsome Treat, especially among People of a middling Station. Sherbet and Coffee are the chief Liquors even at the Entertainments of the Rich, but on these Occasions they give Alms to their necessitous Neighbours, and bear the Charges of having their Children circumcised. When the Guests have been sufficiently regal'd, and diverted themselves with singing and dancing, they retire home, and the next Day make Presents to the new *Musselman*, suitable to the Circumstances of the Receiver and the Donor: To Persons of Distinction they commonly give Vests, Arms, or Horses. When one of the Princes of the Blood is circumcised, there are publick Rejoicings, and a general Discharge of the Artillery of the Seraglio, Races are run in the *Atmeidan* and other Places, Gambols are play'd in the Streets, and all the Diversions of the *Bairam* are exhibited.

I HAVE little farther to observe under this Head, except it be, that the *Turks* only circumcise their Males; though in *Persia*, it is said, the young Women undergo an Operation of that kind, by cutting off Part of the *Nymphæ**. But perhaps this is not a general Practice, and only done where there is a physical Necessity for it, which often happens in the Eastern Countries, though rarely in our Parts of the World. This however I only deliver as my own

* *Galen* observes, that the *Nymphotomia* was frequently practised among the *Egyptians*; and many Authors mention the Circumcision of Women by cutting off the *Præputium* of the *Clitoris*.

Strabo says the *Egyptian* Women were circumcised; *Belon* says the same of the *Coptæ*, and *P. Jovius* and *Munster* of the Subjects of *Prester John*.

Conjecture, without designing to arraign the Veracity of those Writers who affirm the contrary.

ONE thing more it may be proper to remark, that in *Turkey* the Father of the Child gives it a Name soon after it is born, and does not wait till the Time of Circumcision for that Purpose. He holds the Infant in his Arms, and lifting it towards Heaven, he puts a Grain of Salt into its Mouth, saying, *God grant, my Son, Achmet, (for Instance) that his holy Name may be alway as savoury to thee as this Salt, and that it may keep thee from tasting the Things of the Earth:* Or Words to this Effect. We are told, however, that the *Persians* give a new Name to their Children when they are circumcis'd, notwithstanding that given soon after their Birth; and as they are extremely superstitious, and think a Name contributes much to the good or ill Fortune of a Child*, they usually open

* The *Persians* are far from being the only People who have had a Tincture of this Superstition. The first Imposition of Names was founded on different Views, among different People; but the most common was, to mark the good Wishes of the Parents, or to entitle the Children to the good Fortune a happy Name seem'd to promise: Hence *Viſtor*, *Fauftus*, *Probus*, &c. Accordingly *Cicero* speaks of *bona nomina*, and *Tacitus* of *fausta nomina*; and *Plato* recommends it to Men to be careful in giving happy Names. The *Pythagoreans* taught expreſsly, that the Minds, Actions, and Successeſes of Men were according to their Names, Genius, and Fate. Thus *Panormitan*, *Ex bono nomine oritur bona præſumptio*; and the common Proverb, *Be-*

num nomen bonum omen: And hence the Foundation of *Onomancy*, or the Art of divining the good or evil Fortune that ſhall beſal a Man from the Letters of his Name; one Rule of which among the *Pythagoreans* was, that thoſe Perſons were the moſt happy, in whoſe Names the numeral Letters added together made the greateſt Sum; for which Reaſon, ſay they, it was that *Achilles* vanquiſh'd *Hector*, the numeral Letters in the former Name amounting forſooth to a greater Number than thoſe in the latter. It is frequently obſerv'd in Hiſtory, that the greateſt Empires and States have been founded and deſtroÿ'd by Men of the ſame Name: Thus *Cyrus* the Son of *Cambyſes* began the *Persian* Monarchy, and *Cyrus* the Son of *Darius* ruin'd it;

the

the *Koran*, or some other Book they esteem, and make use of the first Name they meet with, which they apprehend will be the most lucky. At other times, they will write five or six Names, and shake them together in a Bag, and the first they draw out is reckon'd the best. The Names that are most in favour with the *Turks* are *Solyman*, *Ibrahim*, *Ismael*, *Mahomet*, *Mahmud*, *Sophi*, *Selim*, *Mustapha*, *Achmet*, *Amurat*, and *Seremeth*, each of which has its peculiar Signification, expressing something virtuous or honourable.

As to the Sabbath of the *Mahometans*, it has been already observ'd, that they regard *Friday* above other Days of the Week; and that for this Reason, because they believe it was on *Friday* that *Mahomet*, being prosecuted by the idolatrous Inhabitants of *Mecca*, was forced to fly for safety from that City to *Medina*. The *Turks* therefore think it a Duty to go to Prayers in their Mosques every *Friday* at Noon, and the Grand Signior himself usually does the same; after which some Tradesmen will open their Shops, but the richer Sort generally keep them shut till the *Morrow*.

So much has been said already concerning *Mahomet's* prohibiting the Use of Wine to his Disciples, that little more need be added on that Subject. We may observe indeed, that many of them do not look upon it as absolutely forbidden; and even those who do cannot help confessing it is an excellent Liquor, and that the Temptation is so inviting, that the Sin of drinking it is very excusable. When a *Turk* has tasted the least Drop of Wine, he thinks the Crime will be no greater if he drinks a Gallon, and therefore if they

Constantine first settled the Empire of *Constantinople*, and *Constantine* lost it wholly to the *Turks*. In like manner we observe, that some Names are constantly unfortunate to Princes;

as *Caius* among 'the *Romans*; *John* in *France*, *England*, and *Scotland*; and *Henry* in *France*; with many Remarks of the same Nature, too tedious for our present Purpose.

once

once begin, they swallow it down so plentifully, that they are usually intoxicated before they desist. No doubt but many *Turks* conscientiously abstain from Wine all their Lifetime, but the Generality of them, as far as I can observe or learn, make no great Scruple of drinking it in private. It is reckon'd a very heinous Crime, however, to drink it during their great Fast, or *Ramezan*; at which Time, it is said, the Person found transgressing used formerly to have melted Lead poured down his Throat: But I do not understand that this Severity is exercis'd at present, though the Offender never escapes Punishment if discover'd.

WITH respect to Swine's-Flesh and Things strangled, they were perhaps at first prohibited by the *Mahometan* Law in complaisance to the *Jews*; and it is certain the *Turks* still have them in Abhorrence, inso-much that they imagine themselves polluted even by an accidental Touch of them *, and are forced to have recourse to their Ablutions to wash away the Defilement. As to the *Persians*, they look upon Abstinence from Swine's Flesh rather as a Counsel than a Command; and eat it, or forbear, as they also do by Wine, according to the Practice of their Emperor, whose Taste is blindly follow'd by the Generality of his Subjects: But the Superstition of some *Persians* with respect to what defiles or renders a Man unclean, is every whit as extravagant, are rather more so than the Opinions of the most bigotted People in *Turkey*; and some of their Doctors have such an Aversion to a Hog, that they say the Vessel he drinks out of ought to be wash'd seven Times before it be deem'd cleansed from the Pollution of that impure Animal.

* M. *Thevenot* tells us, that the *Turks* are scrupulous in this Matter to such a Degree, that their Shoemakers dare not use

Hog's Bristles in their Work as ours do, which puts them to great Inconvenience.

I HAVE now gone through what I propos'd, namely, a View of the Fundamentals and chief Articles of *Mahometanism*, or the establish'd Religion of the *Ottoman* Empire; but before I leave this Subject entirely, I shall briefly consider the chief Ecclesiasticks and Orders of Religious among the *Turks*, and give some Account of the principal Sects into which the Followers of *Mahomet* are divided.

As to the *Turkish* Ecclesiasticks, the *Mufti*, whose Office and Authority have been occasionally explain'd already, is their Head, and the Oracle of the *Mahometan* Law. To him is regularly the last Appeal in all Cases of Importance, and without his Fetfa seldom any great Man is put to Death, nor does the Grand Signior often reverse his Sentences; but then as he appoints the *Mufti*, and deposes him at pleasure, this High-Priest is too much under his Influence, as has been intimated before, and generally makes the Law bend to the Will of his Sovereign.

THE *Turks* esteem the *Koran* as their Rule of Faith and Practice; but the *Mufti* assumes a great Liberty in the Exposition of the Text, and in all Cases of Doubt and Difficulty they apply to him as to an infallible Interpreter. For instance, we are told that a Question was propos'd to a certain *Mufti*, How a *Mahometan* should behave himself in relation to the Hours of Prayer, who should happen to be in a Part of the World where the whole Day was but an Hour long? To which the *Mufti* answer'd, That Heaven did not require Things difficult or impossible; but so as the Duty was complied with five Times in the four and twenty Hours, it was not material whether it was performed precisely at the several Times enjoin'd by the *Koran*. And as the *Turks* are oblig'd to turn their Faces towards *Mecca* when they pray, it was also demanded of the *Mufti*, How they should comply with this Precept when they were at Sea, and uncertain which way *Meccr* was situated? To this the Priest answer'd,

swer'd, That they should turn themselves round at their Prayers, whereby they would certainly set their Faces sometimes towards the holy City; which, in a Case of such Difficulty, would be a sufficient Compliance with the Command.

WHEN the Grand Signior appoints the Musti, he presents him with a rich Vest of Sables, together with a Purse of Gold of the Value of several hundred Pounds Sterling. His Revenue is a thousand Aspers a Day, which is between four and five Pounds of our Money; and he has the Disposal of some Church Preferments in the Royal Mosques, which he generally sells to the highest Bidder. Presents are usually made to him by the foreign Ministers when first he is invested with his Dignity; and as he has frequently a considerable Influence on the Sultan and the Prime Vizier, the Bashaws and great Men are continually doing the same; which Gifts perhaps amount to more than all the other Perquisites he is entitled to by virtue of his Office.

THE Titles the Sultan gives the Musti when he writes to him are the following: *To the Esad, the Wisest of the Wise, instructed in all Knowledge, the most Excellent of the Excellent, abstaining from Things unlawful, the Spring of Virtue and true Science, Heir of the prophetic and apostolical Doctrines, Resolver of the Problems of Faith, Revealer of the orthodox Articles, Key of the Treasures of Truth, the Light to doubtful Allegories, strengthen'd with the Grace of the supreme Assister Legislator of Mankind: May the most high God perpetuate thy Virtues, &c.*

NEXT to the Musti the *Cadiliskiers* are the chief ecclesiastical Officers, who are also Civil Magistrates and Judges in their respective Provinces; and are like Chief Justices, or rather a Lord High Chancellor in *England*. There are only three of these Officers in the whole *Turkish* Empire; one for *Romania* or *Europe*, another for *Asia* or *Anatolia*, and a

third for *Egypt*. Under their Jurisdiction are several *Moula's* and *Cadi's*, or inferior Judges, who are fix'd in the several great Towns of the Sultan's Dominions for the Administration of Justice. All these Judges make the *Koran* and the Comments upon it their chief Study, and from these they produce their Authorities by which they are govern'd in their Decisions. But I shall forbear saying any more about these Ecclesiasticks (or Lawyers, as some rather chuse to call them) for fear of running into a Repetition of what I have already mention'd: Only permit me to give a Specimen of the Stile in which the Grand Signior writes to a *Moula* or *Cadi* of a considerable Place, viz. *To the most perfect Judge of the Faithful, the best President of Believers, the Mine of Virtue and true Knowledge, the Distributer of Justice to human Creatures, Heir of the prophetic and apostolical Doctrines, elected by the singular Grace of God for our Governor and Judge of whose Virtues may they ever flourish.*

THE *Imams*, or Parish-Priests, have no civil Jurisdiction, neither are they appointed by the Mufti, or any other Ecclesiastic. Those who have call'd People to Prayers from the Tops of the Minarets are frequently advanced to this Office, or indeed any Person who can read the *Koran*, and has a good Character in respect to his Morality. Upon a Vacancy, the People of the District to which the Mosque belongs recommend whom they please to the Prime Vizier or Governor of the Town, as well qualified for the Office; and his Approbation is all that is necessary for his Induction and Establishment. These *Imams* are not distinguish'd from the People by taking holy Orders, nor does their Habit differ from that of the Laity, except that they wear a Turbant something larger. Their Business is to be the Leaders of the People in their Devotions at the Mosques; for the whole Congregation imitates the Prostrations of the Imam, and every other Posture and Motion. In
the

the chief Mosques the Imam, or else an Officer call'd a *Sheik*, generally harangues the Audience on *Fridays* with a moral Discourse, or reads and explains some Verses in the *Koran*. In a Word, these Priests are perfectly independent in their Parishes, having no Superior but the Governor of the Town or Province, who, upon the Application of the People, appoints or removes them as he thinks proper.

AMONG the *Mahometans*, as well as in Christian Countries, we meet with different Orders of Religious; and it is generally held by their Doctors, that these Institutions are as ancient as *Mahomet*, who, they tell us, laid down general Instructions for their Oeconomy: But this is nothing but a Fiction of their own, which has not the least Foundation in History. The most considerable of these Orders are the *Mevelavites*, commonly call'd *Dervises* or *Dervishes*, a *Persian* Word signifying a Beggar, alluding to the Profession of Poverty made by these Religious. Their principal Convent, containing about five hundred of them, is at *Cogni* or *Cogna*, anciently *Iconium*, the Capital of *Lycania* in *Asia Minor*; the Head of which House is the General of the whole Order throughout the *Turkish* Empire, by virtue of a Charter from their first Emperor *Ottoman*.

THESE Monks pretend to great Degrees of Patience, Humility, Modesty, and Charity, and are enjoin'd Silence. Some of them wear Shirts, but of the coarsest Cloth they can get; others wear a woollen Garment next their Skin, of a dark Colour, which reaches a little below the Calf of their Leg. Their Caps are white, and shap'd like the Crown of a Hat, but considerably taller; they have no Brims, but sometimes they roll a Piece of Linnen round them, which makes them resemble a Turbant. They always go bare-legg'd, and open-breasted, as low as their Girdle, which is usually of black Leather; but now and then they wear the common Slipper. They are never with-

out a String of Beads, which they run over faster than a Christian Friar, repeating the Name of God at every Bead. Other *Turks* also carry Chaplets, whether they make use of them or not, as imagining they have some secret Virtue to prevent the Approach of evil Spirits.

IN the Presence of their Superiors and Strangers the *Dervises* affect abundance of Modesty, hanging down their Heads, and keeping their Eyes fix'd on the Ground. They vow Poverty, Chastity, and Obedience, like some Orders in the Church of *Rome**; and are said to observe them whilst they continue *Dervises*, but whoever desires it may have a Liberty to leave the Convent and marry. In general they are deem'd to be Men of excellent Morals, but it seems they are great Drinkers of spirituous Liquors, and eat Opium in such Quantities as would poison half a

* Authors are very much divided as to the Antiquity of these *Vows*, whereby a Person is constituted a *Religious*. It is agreed, that the ancient Anachorets and Hermits made none, but were at liberty to quit their Retirement, and return into the World, whenever the Fervour, that drove them out of it, came to abate. *Erasmus* will have it, that solemn Vows were not introduced till the thirteenth Century, under the Pontificate of *Boniface VIII*. Others hold them as ancient as the Council of *Chalcedon*: But the Truth is, before *Boniface VIII*. there were none but simple Vows, and such as might be dispensed withal; they were not deem'd indissoluble. It is true, they were obligatory Promises, as to Conscience, and the Violation of them

was look'd upon as an odious Desertion; but as to Law, the Persons were not held to be civilly dead, so as to render them, upon their Return, incapable of all Acts of civil Society. The most common Vow was that of Poverty, but this only regarded the Convent, on account of which every Person divested himself of all Property; but he was not thereby excluded from the Rights of Blood, or render'd incapable of inheriting; though indeed he only enjoy'd the Fruits and Profits of his Inheritance, the Property of it belonging to the Monastery. At present the Civil Death of a Religious is dated from the Day he makes his Vows, and from that Time he is utterly incapable of inheriting.

dozen People who were not accusom'd to it; which at first raises their Spirits, and they appear to be drunk or mad; but as the Force of it abates, a dull Stupor succeeds, and they fall into a Slumber, which they term an Extasy, and continue without stirring Hand or Foot for a whole Day together. They seem to imagine this a great Happiness, like their Founder, who was often observed to put himself into this Condition; whatever therefore contributes to work them into a kind of pleasing Frenzy or Distraction is held allowable in this Order.

THEY keep a strict Fast every *Thursday*, not eating till after Sun-set; and on *Tuesdays* and *Fridays* the Superior of the Convent makes a Sermon, or expounds some Passages of the *Koran*. This Service is perform'd in a large Hall, which may be call'd the Mosque of the Religious Houses, Part whereof is inclosed with Rails, having a Pulpit for the Preacher, round which the *Dervises* sit upon their Legs, with their Arms across and their Hands turn'd down, during the Time of the Sermon. After that is ended, they sing a long Hymn, whilst the Musicians, who are placed in a Gallery built on Purpose, play upon Pipes and Tabors. On a Signal given by the Superior, the Monks get up, and having saluted him with a profound Reverence, begin their usual Dance, which consists in turning round with incredible Swiftnes, having their Arms extended, and with such Exactness and Regularity that they never touch or incommode one another. This Dance they continue till the Musick ceases, when they all stop in an Instant, not in the least giddy or disorder'd with the circular Motion; for having been accusom'd to it from their Youth, it becomes as natural, and as little disturbs the Head or Stomach, as sitting still, or walking backwards and forwards. They repeat this Dance at the same Signal three or four times, the last of which is the longest of all; and finish their Exercise exactly at once.

returning to their first Posture as calmly as if they had never mov'd. This Custom they observe with great Devotion, in Imitation of their Founder *Mevelava*, who continued this vertiginous Dance, it is said, for four Days together by a miraculous Assistance, without taking any Food or Refreshment, his Friend *Hamza* playing all the while upon a Pipe; after which he fell into an Extacy, and received strange Revelations concerning the Institution of this religious Order. The Pipe or Flute they play on is esteem'd by them as an ancient and sacred Instrument, for they imagine it to have been made use of by *Jacob*, and other holy Shepherds of the Old Testament, in the Praises of their Creator. It has a melancholy Sound, though undoubtedly it seems otherwise to these Monks, whom it causes to move with such extraordinary Briskness and Agility.

THE Lawfulness of this Kind of Devotion with instrumental Musick is very much disputed by the Generality of the *Turks*, because the *Koran* expressly forbids all Musick in the Service of God, except vocal; and this perhaps is the chief Reason why they use no Bells in summoning People to Prayers, but call them, in the manner already mention'd, from the Tops of the Minarets. But though Attempts have formerly been made to put a Stop to this Practice of *Dervises*, even by publick Authority, yet they have found Means through the Interest of some great Men in Power, who themselves were affected with this monastic Devotion, still to retain the Use of musical Instruments for the Purposes abovemention'd; and urge in their Defence the Example of *David's* playing and dancing before the Ark of the Lord*.

THE *Dervises* value themselves much upon their Politeness, and indeed they treat Strangers with great Civility. They travel into all Countries where their

* 2 Sam. vi. 5, and 14.

Religion is profess'd, even into the Dominions of the Great *Mogul*, where they pick up Alms, and are entertain'd at the several Houses of their Order that are scatter'd up and down in the Course of their Journey. On Account of the Sanctity of their Profession, which renders them unsuspected, and gains them free Admission wherever they go, they have been often employ'd as Spies, and are reckon'd the best that are to be found in any of the Eastern Countries.

FORMERLY these Monks used to cut and slash their Bodies in a severe Manner, but that Madness is pretty well abated; however, it is said they still continue to burn their Breasts, in order to testify their Zeal and Devotion, and to exercise their Patience. Many of them employ their Time in the Convents in learning the *Persian* and *Arabic* Languages; but others apply themselves to Legerdemain, and pretend to some kind of Magick, that enables them to foretel future Events. They raise the Admiration of the People by handling Fire, and holding it in their Mouths, without being burnt. Some of them shew Postures, and perform a thousand Feats of Activity; and with such Tricks and Pretences as these they amuse the Ignorant, but debase their Profession in the Opinion of the wiser Sort of People.

UPON the whole, it appears to me there are several Sorts of *Dervises** in the *Turkish* Dominions; some who live continually in the Convent; others who are always rambling abroad, and expect Alms to be given them upon their sounding a Horn which they carry about with them; and others who live at home with their Families, and follow their respective Occupations.

* There's a Sort of *Dervises*, in *Persia* call'd *Abdals*, that is, *Servants of God*. They lead a very penurious austere Life, and preach the *Koran* in the Streets, Coffee-houses, or wherever they

can meet with Auditors: But the *Persian Dervises* retail little but Fables to the People, and are in the greatest Contempt among the Men of Wit and Letters.

There is still another Sort, if I am not mistaken, who live a retired Life in their Monasteries, and spend their Time in Prayer, Study, or manual Labour, but never Practice that mad Dancing above describ'd. When they go abroad they walk two and two, but then they generally seek out solitary Places, and seldom enter into Cities or Villages. These seem to be the best and most learned of all the *Mahometan Dervises*, have a great Detestation of that Impurity of Manners which they see prevailing among many of their Religion, and are in their own Conduct exemplary, meek, pious, charitable, and ready to do any good Office in their Power.

SOME Travellers have fallen into a Mistake, of confounding *Dervises* with the *Santons*, from whom in reality they differ as much as a wise Man does from a Fool. The *Santons*, or Saints, are such as we call Naturals or Idiots, and People who are out of their Senses, or at least make a Shew of being so, which among the *Turks* are reckon'd great Signs of Sanctity; for the *Mahometans* in general have a great Veneration for Fools and Madmen, as thinking them actuated by a divine Spirit. Some few of these *Santons* come into the Streets stark naked, others in the most ridiculous Habits, and enter what Houses they please, seat themselves without Ceremony, say what they will, and eat and drink whatever happens to fall in their Way; all which is taken in good part, and the People kiss their Hands, and shew them extraordinary Respect.

THERE are several other Orders in *Turkey* besides the *Dervises*, but not so considerable as to deserve a particular Account. Some of them profess great Abstemiousness and Self-denial, and most of them pretend to Visions and Revelations, and are in great Esteem with the common People. I shall only observe farther under this Head, that the *Emirs*, or Descendants of *Mahomet*, are generally reckon'd among the *Mahometan* Religious, though in my Opinion a
little

little improperly. These are distinguish'd by their green Turbants, said to be the Prophet's favourite Colour; and are indulged in many Privileges by the Government, insomuch that if any other *Turk* affront or strike one of them, he forfeits his right Hand. They have an Exemption from appearing before any other Judge but their own Head or Superior, call'd *Nakib-el-Eschref*, who has an absolute Power over them, but seldom punishes any of them capitally, being tender forsooth of the Reputation of so holy a Family. There are not many of these *Emirs* who can derive their Pedigree from *Mahomet*, but we may suppose the *Nakib* sometimes favours and admits of unjust Pretensions for a small Consideration, in order to increase the Number of his Subjects. Few of the *Emirs* exercise any Trade, unless it be that of buying and selling Slaves; the captivating and enslaving of Christians being look'd upon as a pious as well as profitable Employment.

I now proceed to consider some of the principal Sects into which the *Mahometans* are divided; for to give an Account of them all is inconsistent with my Design, and at the same time is a thing absolutely impossible. The *Turks* themselves allow, that there are at least seventy Sects amongst them; but those who have consider'd them very attentively are of opinion their Number is much greater, perhaps as many as there are Schools in the Empire, in which some pragmatical Teacher or other is continually starting new Doctrines, and endeavouring to gain new Disciples. This may in some measure be attributed to that Variety of Religions out of which the *Mahometan* is composed, every Party introducing some of their own peculiar Opinions: But the general Toleration granted in *Turkey* appears to be another Cause of the Multiplication of Sects amongst them; for the *Turks*, by means of the Privileges and Preferments appropriated to *Mahometanism*, frequently gain Proselytes
of

of all Religions; and these, as they have Opportunity, are fond of propagating some favourite Notions imbibed in their Education, and always meet with unsettled People who are ready to embrace their Novelties. And indeed, provided their Opinions are not opposite to any Fundamentals of *Mahometanism*, and the Belief of the Unity of the Godhead and *Mahomet's* Mission remain undisputed, and they continue to observe the five grand Articles, viz. their Purifications, Prayers, Fasts, Alms, and Pilgrimages; and so as they forbear to advance any Notions which may disturb the Government, publick Authority does not much regard them, and they may spread their Doctrines without Interruption.

THE two chief Sects among the *Mahometans* are those of *Persia* and *Turkey*; the *Persians* adhering to the Doctrines received from *Ali* the Son-in-Law of *Mahomet*, and the *Imams* or Patriarchs who succeeded him, and the *Turks* to the Doctrines and Commentaries of *Abu Beker*, *Omar* and *Osman*, the immediate Successors of *Mahomet*, whom the *Persians* esteem Ufurpers, and their Followers Hereticks. The *Persians* speak of the *Turks* with the utmost Detestation, and the *Turks* equally abhor the *Persians*, whom they charge with corrupting the *Koran*, altering the Words, and misplacing the Points, whereby the Sense in many Places is render'd obscure and ambiguous: And therefore those *Korans* that were found in *Babylon*, when it was taken from the *Persians*, are laid up in the Seraglio at *Constantinople*, and all Persons forbid to read them, on pain of the Censures and Curse of the *Mufti*. The *Turks* also denominate the *Persians* the *Forsaken of God*, *abominable*, and *Blasphemers of their holy Prophet*; insomuch that when Sultan *Selim* carried his Arms into *Persia*, he made the Vindication of *Mahomet's* Honour the Ground of the War; and notwithstanding the Children of other Nations are admitted into the Seraglio, and educated in the Seminaries of that

that Palace, the *Persians* are denied this Privilege; (which I suppose gives them no great Uneasiness) their Apostasy being deem'd so notorious and abominable, that the *Turks* think them beyond all Hopes or Possibility of a Recovery; as appears by the following Extract of a Sentence denounced by a *Turkish* Musti against the Tutor of a *Sophi* of *Persia*.

IN the first Place, the Musti tells him, That if the *Persians* retain'd no other Herefy than the rejecting those exalted Companions of *Mahomet*, *Abu Beker*, *Omar* and *Osman*, their Crime was not capable of being expiated by a thousand Years Prayer and Pilgrimage, but they would be condemned to the bottomless Abyss of Hell, and for ever deprived of the Joys of Paradise. He blames the *Persians* for not assembling in the Mosques to publick Prayers, as is practis'd in *Turkey*; and, when they do, for praying every one separately, without a Priest or Leader, with whom the People ought to join and imitate, after the *Turkish* Manner. He also charges them with not washing their bare Feet in their Purifications, but slightly stroaking them over; with cutting and clipping their Beards into various Forms; with not having a due Respect for the holy Colour Green, appropriated to the Banner and Descendants of *Mahomet*, but irreverently wearing it on their Shoes and Breeches; with drinking Wine, eating prohibited Meats, and several other Violations of the *Mahometan* Law. After which the Musti thus proceeds:

“ Was not *Abu Beker* first converted to the Faith * ?
 “ Was not *Omar* the bravest Champion of the *Mahometan* Religion against the Christians? Was not
 “ he who disposed and distinguish'd the Chapters of
 “ the *Koran*, the chaste *Osman*? Are not ye there-

* Here the Musti seems to be on the wrong Side of the Question; for *Ali*, whom the *Persians* adhere to, was *Mahomet*'s

third Profelyte, and *Abu Beker* the fourth, as the Reader may see by turning back to the Account of that Impostor's Life.

“ fore who wear red Turbants †, and hate the House
 “ of the Prophet, commanding, after the Repetition
 “ of your Prayers, that Curses and Blasphemies be
 “ pronounced against these holy Friends and Affo-
 “ ciates of the Prophet, to be condemned for your
 “ Wickedness; when the Christians preserve the Hoofs
 “ of the As on which *Christ* rode, and set them in
 “ in Cases of Gold and Silver, and esteem it the
 “ greatest Honour to touch so holy a Relick ?

“ Ye also maintain to be lawful to pillage, burn,
 “ and destroy the Countries of the *Mussulmans*, and
 “ carry their Wives and Families into Slavery, driving
 “ them naked through your Markets, and exposing
 “ them to Sale to ever Purchaser : From whence it is
 “ evident, that ye are the most mortal and irreconcila-
 “ ble Enemies to us of all Nations in the World.
 “ In short, ye are the Kennel of all Sin and Unclean-
 “ ness ; *Christians* or *Jews* may hope to become true
 “ Believers, but as for you, the *Persians*, it is impos-
 “ sible.

“ Wherefore, by virtue of that Authority I have
 “ receiv'd from *Mahomet*, in consideration of your
 “ Offences and Incredulity, I pronounce it lawful for
 “ any one of what Nation soever, of true Believers, to
 “ kill, destroy, and extirpate you : And as he who
 “ kills a rebellious Christian performs a meritorious
 “ Act in the Sight of God, much more shall he who
 “ kills a *Persian* obtain a seventy-fold Reward from
 “ the Fountain of Justice. And I hope that the Ma-
 “ jesty of God in the Day of Judgment will condemn

† The Cap or Bonnet of the *Turkish* Turbant is also frequent-
 ly red, but the Linen they
 wind round it, and which gives
 Name to the whole Turbant, is
 white ; whereas the *Persians*, to
 distinguish themselves from the

Turks, wear Turbants of red
 Woollen : And on this Account
 the *Turks* apply the Word
Kizilbasch, or *Kezelbasch*, which
 signifies *Red-Head*, to the *Per-
 sians* by way of Obloquy and
 Contempt.

“ you

“ you to be the Affes of the *Jews*, to be rode and
 “ hackney’d in Hell by that contemptible People;
 “ and that you will in a short Time be exterminated
 “ by us, the *Tartars*, *Indians*, and *Arabians*, our Bre-
 “ thren and Associates in the same Faith.”

With respect to the other Sects of the *Mahometans*. I shall be very brief, as I apprehend the Subject to be none of the most entertaining or instructive. The first that occurs is a Sect call’d *Beçash*, who observe the ceremonial Part of the Law of *Mahomet* with a Strictness and Superstition beyond any of their Religion, and hold it unlawful to ascribe any Attributes to God, as to say that God is great, God is merciful, &c. for, say they, the Nature of God being infinite and incomprehensible, cannot fall under the weak and imperfect Conceptions of Man’s Understanding. Of this Sect was the *Turkish* Poet *Nemisi*, who was flea’d alive, for saying, when the *Muesin* was calling People to Prayers from the Top of a Minaret in the usual Manner, crying, *God is great*, &c. that the Man was a Lyar, for that no Epithet could be predicated of the Divine Being.

THERE is a Sect call’d *Motzali*, who stile themselves *Defenders of the Equity and Unity of God*; in which however they differ so much among themselves, that they are divided into more than twenty Sects, who maintain their several Opinions with great Warmth, each of them accusing their Opponents of Infidelity. One of these Sects derived from the *Moatzali*, call’d the *Haeffi*, hold that *Christ* was eternal, and assumed a natural Body, as the Christians profess; and have an Article in their Creed, that *Christ* shall judge the World at the last Day; for Proof whereof they cite that Passage in the *Koran*, *Thou Mahomet shall see thy Lord return in the Clouds*.

ANOTHER Sect, call’d *Morgi*, maintain, that God sees no Sin in his Children, and therefore a true Believer, how wicked and immoral soever, shall never be punish’d;

punish'd ; and that, on the contrary, the good Works of a Person whose Faith is erroneous avail him nothing, nor will ever procure him the Joys of Paradise. In opposition to these, the *Waidi* affirm, that a Believer who has committed any grievous Sin is in the Condition of an Apostate, and without Repentance will be eternally punish'd, though not with such exquisite Torments as those inflicted on Infidels. But the Opinion which is reckon'd the most orthodox among the *Turks* is, that a notorious Sinner dying without Repentance may nevertheless be at length pardon'd, either through the mere Mercy of God, or the Intercession of the Prophet *Mahomet*, according to his Words in the *Koran*, *I will intercede for those of my own People who have greatly sinned*. These the *Turks* believe shall be first punish'd according to the Measure of their Guilt, and afterwards admitted to a State of Happiness ; for it is impossible, say they, that such should remain in everlasting Flames with Unbelievers, because it is revealed to us, that whoever has the least Particle of Faith remaining in his Heart shall be deliver'd in due Time from fiery Torments.

THE *Eschrachi*, or *Enlighten'd*, are another Sect reject all those gross Conceptions of Heaven which seem calculated by *Mahomet* to please the sensual Appetites of his Followers ; and hold, that the Happiness of the other World consists in the Contemplation of the Divine Nature. Of this Sect are the Preachers belonging to the Royal Mosques, who are constant in their Devotions, abstemious in their Diet, of a chearful Countenance and obliging Behaviour, and great Lovers of Musick and Poetry, composing Songs or Hymns for the Entertainment of their Audience. They are also of a generous and compassionate Disposition, free from Covetousness, and far from that proud reserv'd Temper which is apparent in the Generality of the *Turks*, and which renders their Conversation so disagreeable to Strangers.

THEY

THEY have also a modern Sect among them, denominated *Jebaiab*, who deny God's Omniscience, and hold that his Government is as subject to Changes and Accidents as that of Mortals; and that before he created the World he had no certain Knowledge of what would be transacted therein; but that he grows wiser by Time, as Men do by Practice and Experience.

ANOTHER strange Sect are the *Hairetti*, or the *Doubtful*, who determine nothing positively; nor will they so much as enter into any Disputes, or undertake to persuade or dissuade any thing; holding, with the *Academies*, that Falshood may be so dress'd up by the Wit of Men, as not to be distinguish'd from Truth. Their usual Answer therefore to any Questions put to them is, *God knows, It is unknown to us, &c.* But I apprehend these *Scepticks* are not very numerous.

ATHEISM also prevails very much in *Turkey*. There is a Set of People who stile themselves *Muserim*, which signifies, *The true Secret is within us*, who absolutely deny the Existence of a God, and resolve every thing into Nature. The Heavens, the Sun, Moon, and Stars, according to them, are all the Productions of Nature or blind Chance, and Man himself rises and fades like other Plants and Flowers. Great Numbers of People in *Constantinople* are said to be of this Persuasion, and some of their most learned Men, but especially those who have apostatized from Christianity, who no doubt are extremely ready to hope there may be nothing beyond the Grave, and that Death will put an End to their Existence.

FROM this small Specimen of the numerous Sects among the *Mahometans* I think we may conclude, that they are not more united in their Sentiments, or more constant in the Profession of their Faith, than the Christians, notwithstanding what has been often alleged to the contrary. Upon the whole, it is my

Opinion that the *Mahometan* Religion rather declines than increases; though it is a melancholy Consideration, that it still possesses such a vast Part of the habitable World, under the four great Empires of the *Grand Signior*, the *Shah of Persia*, the *Great Mogul*, and the Emperor of *Morocco*, besides the numberless petty Princes in *Arabia*, the *East Indies*, and the Inland Parts of *Africa*.

I HAVE now finish'd what I propos'd to say on the Head of Religion, and shall only briefly enquire into the Original of the *Turks*, who have establish'd such a formidable Empire, and then take leave of *Constantinople*.

IT is generally agreed that the *Turks* are of *Scythian* or *Tartarian* Original, for the modern *Tartary* may be look'd upon as the same Country with the ancient *Scythia*, except that *Scythia* was perhaps extended farther West than *Tartary* is, viz. to all Countries on the North of *Europe* and *Asia*; whereas the Name of *Tartary* seems to be confin'd to the more Easterly Part of *Scythia*, namely, those Countries which lie to the North of the *Euxine* and *Caspian* Seas, and to the North of *Persia*, *India*, and *China*. The *Turcæ*, a *Scythian* Nation, are mention'd both by *Pliny* and *Pomponius Mela*; but what Part of *Scythia* they possess'd, is not easy to discover. What we know of them for certain is, that they led a rambling Life, like the other *Scythian Nomades*, dwelling in Tents, and moving from Place to Place with their Flocks and Herds, according as they found Water and Pasture.

HISTORY gives little Account of the *Turks* till the eighth Century, when they invaded *Georgia*, and plunder'd that Country. In the Year 844 they penetrated as far as *Armenia Major*, where they fix'd themselves; and from them this Country obtain'd the Name of *Turcomania*. About the Year 1000, the Sultan of *Persia* being reduced very low by the Saracen Caliph
of

of *Babylon*, made an Alliance with the *Turks*, who sent a Body of Troops to his Assistance under the Command of *Tangrolipix*, by which Reinforcement the Sultan obtain'd a signal Victory; but the *Turkish* General not being rewarded as he expected, there arose such a Misunderstanding between these new Allies, that it occasion'd a War, wherein *Tangrolipix* defeated *Mahomet* the *Persian* Sultan, and kill'd him in the Field of Battle, thereby becoming Master of his Dominions. The *Turks*, though Pagans at their coming into *Persia*, had conversed so long with the *Saracens*, as to incline to the Religion they profess'd; and *Tangrolipix*, on his Accession to the *Persian* Throne, profess'd himself a *Mahometan*; which Compliance, we may suppose, was necessary to establish him in his new Empire. *Tangrolipix* afterwards march'd against the Caliph of *Babylon*, whom he defeated and kill'd; but he did not meet with the same Success, when he afterwards attempted the Conquest of *Arabia*. Hereupon he turn'd his Arms towards *Natolia*, or *Asia Minor*, in the Conquest of which he made very considerable Progress.

THE *Turks* remain'd Sovereigns of *Persia* till about the Year 1260, when another Swarm of *Tartars* or *Scythians* made an Irruption into that Country, and reduced the *Turks* to a very low Ebb, possessing themselves of *Persia*, *Assyria*, and the *Lesser Asia*. There were at that time two great *Turkish* Families in *Persia*, namely, the *Selzuccian*, of which *Tangrolipix* was, and the *Ogyzian*. The *Selzuccian* Family was entirely suppress'd by the *Tartars*; but *Ottoman*, who descended from the *Ogyzian* Race, proving an enterprizing Prince, from very small Beginnings restored his Family and the *Turkish* Nation to the former Grandeur, making himself Master of *Nice* and *Prusa*, and the greatest Part of *Asia Minor*; and it is from this Prince that the Empire itself has obtain'd the Name of *Ottoman*;

and from him the present Grand Signior deduces his Pedigree,

THE *Turkish* Kingdom of *Iconium* began in the Year 1072, in *Cutlumefes*, a Relation of *Tangropilix*, who possess'd himself of that Country, and afterwards of several others in *Asia Minor*. He had fifteen Successors, of whom *Melec* was the last in 1261, who was driven into Exile, and thereby a Way was made for the *Ottoman* Line. We read of other Races of *Turkish* Kings in the *Lesser Asia*, but all gave way at last to the *Ottoman* Family. *Mahomet* II, the eighth of this Lines, took *Constantinople* about the Middle of the fifteenth Century, since which Time that City has been the Seat of the *Turkish* Empire.

I AM now going to leave the Capital of the *Ottoman* Dominions, where the Reader may perhaps think he has been too long detain'd, though I have always endeavour'd to avoid Prolixity, and even the Mention of what appeared to me to be trifling or immaterial. However, the Scene will be oftner shifted for the future, and consequently a greater and more pleasing Variety may be expected. A Week or two before our Departure was spent in furnishing ourselves with whatever we apprehended might be necessary or useful to us in our future Travels, in taking Leave of our Acquaintance, and in procuring the proper Passports and Letters of Recommendation. This Business we chiefly committed to M. *Du Marais*, who was ever ready to do us all the Service in his Power, and was in all respects a most agreeable Friend and Companion. This Gentleman was intimately acquainted with the *French* Consul at *Sidon*, the Merchants of that Nation having a considerable Factory at that Place; and the Consul being obliged by the King his Master to make a Visit to *Jerusalem* every *Easter*, under pretence of protecting the Sanctuary there, and the Friars who have the Keeping of it, we propos'd to be at *Sidon* the Beginning of the ensuing Year, in order to travel

travel along with him to the Holy City, hoping thereby to escape the Insults of the *Turks* and *Arabs*, who are very troublesome in *Palestine*, and especially about *Jerusalem*. We determin'd to spend the Winter in viewing *Smyrna* and some of the Islands on the *Asiatic* Coast, according as the Weather permitted, or we could meet with a Passage from one Place to another,



TURKEY in ASIA.

WE sail'd from *Constantinople* the second of September 1733, on board a Vessel bound for *Smyrna*, and in eight Days Time arriv'd at the *Dardanelles*, where we were obliged to stop, as all outward-bound Ships are, in order to be search'd whether we had any Slaves belonging to the *Turks*; notwithstanding which Caution, scarce a Day passes but some of those poor Creatures find Means to escape. No Ship of War, of whatever Nation, is exempted from being thus visited, without express Order from the *Porte*; but indeed the Search is little more than a Ceremony. Having pass'd by the Island of *Tenedos* on the 13th, the next Day we were forced by contrary Winds to put into the Port of *Castro*, the Capital of the Island of *Metelin*, anciently call'd *Lesbos*; where we went ashore, to make some Observations on a Place so famous in Antiquity.

It is pretty plain from *Strabo's* Description of the two Ports of *Mitylene*, that *Castro* was built on its Ruins; and how large and magnificent that City was, appears from *Cicero*, *Stephanus Byzantinus*, *Vitruvius**,

* *Cicero* (*de Leg. Agrar.*) commends the ancient *Mitylene* for its Situation, the Beauty of its Buildings, and the Fertility and Pleasants of the adjacent Country: *Et natura, & solum, & descriptione ædificiorum & pul-*

chritudine in primis nobiles Mitylene; æg. i. jucundi & fertiles, &c. But *Vitruvius*, (*Lib. I. cap. 6.*) though he allows the Elegance and Magnificence of its Buildings, does not approve of its Situation, as not enjoying a very

and other Authors. The Remains of its ancient Grandeur are still abundantly visible, for every where about it we meet with Pieces of Marble Columns, most of them white or ash-colour'd, some fluted in a direct, and others in a spiral Manner. We were really surprized at the great Number of Chapiters, Frizes, Pedestals, and other Fragments, with Scraps of Inscriptions scarcely legible, though in several of them we could discern the Word *Gymnasiarch*. These perhaps are as ancient as *Epicurus's* Time, who at the Age of thirty-two Years read publick Lectures at *Mitylene*, as we are inform'd by *Diogenes Laertius*; and *Aristotle* resided here two Years, according to the same Author.

The ancient *Mitylene* has produced many illustrious Persons, and amongst the rest *Pittacus**, one of the

healthful Air: *In eâ [urbe] quippe, dum flat Ausser, incolæ ægrotant; dum Caurus, tussunt; cum Septentrio, in salubritatem restituantur.*

* *Pittacus* was a true Patriot, and did great Service to his Country. Joining with the Brothers of *Alcæus*, the famous Lyric Poet, and with *Alcæus* himself, who was at the Head of an exil'd Party, he drove the Tyrants out of *Lesbos*, who had usurp'd the Government of that Island. The Inhabitants of *Mitylene*, being at War with the *Athenians*, gave the Command of their Army to *Pittacus*; who, to spare the Blood of his Fellow-Citizens, offer'd to fight *Phrynon*, the Enemy's General, in single Combat; which Challenge was accepted, and *Pittacus* was victorious, having kill'd his Adversary. The *Mitylenians*,

out of Gratitude, conferr'd the Sovereignty of the City upon *Pittacus*, which he accepted, and govern'd with great Wisdom and Moderation. In the mean Time *Alcæus*, who was a declared Enemy to all Tyrants, did not spare *Pittacus* in his Verses, notwithstanding the Mildness of his Government and Temper; but when the Poet afterwards fell into his Hands, he was so far from taking his Revenge, that he gave him his Liberty, and shew'd by that Act of Clemency and Generosity, that he was a Tyrant only in Name. After having govern'd ten Years with great Equity and Wisdom, he voluntarily resign'd his Authority and retired. He used to say, that *the Proof of a good Government was to engage the Subjects, not to be afraid of their Prince, but to*

seven Sages of Greece, whose Sentences were written on the Walls of *Apollo's* Temple at *Delphos*. The Poet *Alcæus* and the Poetess *Sappho*, were also of *Mitylene*, and lived at the same Time; and the Inhabitants struck Medals in honour of these three Ornaments of their Country, several of which are still to be seen in the Cabinets of the Curious. On one of them *Pittacus* is represented on one Side, and *Alcæus* on the other. Upon another Medal we meet with *Sappho* sitting with a Lyre in her Hand, and the Reverse is the Head of *Nausicaa*, Daughter of *Alcinous*, whose Orchards were so famed for their excellent Fruits. *Sappho* composed a considerable Number of Poems, of which there are but two remaining; but these are sufficient to satisfy us, that the Praises given her in all Ages, for the Beauty, pathetic Softness, Harmony, and infinite Graces of her Poetry, are not without Foundation. The Ancients had such a great Opinion of her Merit, that they call'd her the *tenth Muse*; but the Purity of her Manners was not at all equal to the Beauty of her Genius. The Rhetorician *Diophanus*, according to *Strabo*, was also a Native of *Mitylene*; and in the Age of *Augustus*, *Potamon*, *Crinagoras*, and the Historian *Theophanes*, well known on account of his Friendship with *Pompey*, whose Acts he wrote, and was by him presented with the Freedom of *Rome*.

Not only *Mitylene*, but other Towns of *Lesbos*, have produced Men famous for their Genius and Learning. It is reckon'd there are still above a hundred Towns and Villages in this Island, one of which, call'd *Eriſſo*, is undoubtedly the ancient *Ereſſus*, the Birth-place of *Theophrastus* and *Phanias*, two Disciples of *Aristotle*. According to *Plutarck*, the *Lesbians*

be afraid for him. And it was a Maxim with him, That no Man should ever give himself the Li-

berty of speaking ill of a Friend, or even of an Enemy. See *Rollin's Ancient History*, Vol. II.

were

were the greatest Musicians of all the *Grecians*. The famous *Arion* * was of *Methymne*, another Town of *Lesbos*, the Ruins whereof are visible to this Day; and *Terpander*, who was the first that fitted seven Strings to the Lyre, was also a Native of this Country. We may add to all these, upon the Authority of *Strabo*, *Hellanicus* the Historian, and *Callias*, who wrote Annotations upon the Poems of *Alcæus* and *Sappho*.

BUT notwithstanding so many great Men have been born in this Island, and such grave Lectures of Philosophy deliver'd there, the Morals of the Inhabitants were very corrupt, insomuch that it was a proverbial Speech in *Greece*, when they spoke of a profligate Fellow to say, that he liv'd like a *Lesbian*. However the present Natives do not seem to deserve so bad a Character, and the Women especially are more modest, and less addicted to Gallantry, than in several other Islands of the *Archipelago*.

THE Island of *Metelin* is about fifty Miles in length, and five and twenty broad, its Mountains being shaded with Woods in many Places, and its Vallies and Plains producing Plenty of Corn. It also affords very good Oil, and the best Figs in all the *Archipelago*; and is still remarkable for its excellent Wines, so justly celebrated by the Ancients†. *Aristotle*, we are told, pronounced in favour of the Wine of *Lesbos* with his dying Breath. It being debated, it seems, who should succeed this great Philosopher in the *Lyceum*,

* This excellent Musician and Poet was in great Esteem with *Periander* King of *Corinth*, by whose Recommendation he went over to *Italy*, and gained great Wealth by his Art: But returning from thence to *Corinth*, he was stript of his Money by the Mariners, who also threaten'd to kill him; whereupon he desir'd Leave to play one

Tune upon his Harp before he died, and this being granted, he is said to have leap'd into the Sea, where he was received on the Back of a Dolphin, charm'd with his Musick, which carried him safe to Shore.

† How lavish the Ancients were in the Praise of this Wine may be seen in *Athenæus*, Lib. I. cap. 22, 23, &c. — that

that might keep up the Reputation of the *Peripatetick* School, and *Menedemus* of *Rhodes* and *Theophrastus* of *Lesbos* being Candidates, *Aristotle* call'd for a Glass of the Wine of each Island, and having tasted them deliberately, *They are both excellent Wines*, said he, but *that of Lesbos is the more agreeable of the two**; intimating, no doubt, that *Theophrastus* excell'd his Competitor, at much as the Wine of *Lesbos* was preferable to that of *Rhodes*. *Pliny* likewise praises the Wine of *Lesbos*, on the Authority of *Erasistratus*, a very eminent Physician of Antiquity.

HAVING mention'd *Erasistratus*, I cannot forbear relating a remarkable Story concerning him, which shews his great Address and Penetration, and is one of the most extraordinary of its Kind, that ancient or modern History affords us; and though I am sensible it may seem foreign to my present Business as a Traveller, yet its Circumstances are so singular and surprising, that I am persuaded the Reader will easily pardon the Digression.

ANTIOCHUS, the Son of *Seleucus Nicanor* King of *Syria*, one of the Successors of *Alexander* the Great, was seiz'd with a lingering Distemper, the Cause whereof the Physicians were not able to discover; and for that Reason his Case was thought very dangerous,

Among other Species of Vines, in *Virgil's Georgicks*:
we find Mention of the *Lesbian*

*Non eadem arboribus pendet vindemia nostris
Quam Methymnæo carpit de palmite Lesbos.* Lib. II. 89, 90.

Nor our *Italian* Vines produce the Shape,
Or Taste, or Flavour of the *Lesbian* Grape. DRYDEN.

And *Horace*, inviting his Mistress to his Country-Seat, promises to entertain her with a Glass of *Lesbian*, which he calls *innocent*, or *harmless*:

*Hic innocentis pocula Lesbii
Duces sub umbra* ————— Lib. I. Od. 17.

* *Aul. Gell.* Lib. XIII. cap. 5.

if not entirely desperate. The Father, who apprehended himself on the Point of losing his Son in the Bloom of his Years, whom he intended for his Successor in his Dominions, and in whom the Joy and Satisfaction of his Life consisted, must needs be supposed under vast Inquietude and Affliction. *Erastistratus*, the most skilful of all the Physicians, having attentively consider'd every Symptom wherewith the young Prince's Disorder was attended, believed at last that he had discover'd its true Cause, and that it was the Effect of a Passion he had entertain'd for some Lady. In this Conjecture he was not deceived; but how to discover the Object of the Passion remain'd a Difficulty. The Physician, therefore, in order to assure himself of the Truth of what he suspected, was very constant in his Attendance on his Patient, passing whole Hours and sometimes whole Days in his Apartment; and whenever any Lady enter'd, he carefully observ'd the young Prince's Countenance. However, he never perceived the least Emotion in him, except when *Stratonice*, his Mother-in-Law, came to visit him, either alone, or in Company with King *Seleucus* her Husband; at which Times *Antiochus* was always affected with such Symptoms as a Suppression of Voice, a cold Sweat, a Suffusion of Sight, burning Blushes, an unequal disorder'd Pulse, and other Indications of a violent Passion. When *Erastistratus* was afterwards alone with his Patient, he so artfully managed his Enquiries, that at length he drew from him the Secret. *Antiochus* acknowledged his Passion for Queen *Stratonice*, and declared that he had in vain used his utmost Endeavours to overcome it, and had often had Recourse to every Consideration that could be supposed to influence him in such a Conjunction; particularly, the Regard due from him to a Father and a Sovereign, by whom he was tenderly beloved; the shameful Circumstance of indulging so unjustifiable and dishonourable an Affection; and the Folly of

harbouring

harbouring a Desire which ought never to be gratified; but that his Reason, in its present State of Distraction, would hearken to nothing, being overpower'd by the Violence of his Passion. And he concluded with declaring, that to punish himself for Desires which were indeed involuntary in one Sense, but criminal in every other, he had resolved to discontinue all Care of his Health, to abstain from all manner of Food, and to languish away the short Remainder of a miserable Life.

THE Physician, it is certain, gain'd a considerable Point, by penetrating into the Source of his Patient's Indisposition; but the Application of the proper Remedy seem'd much more difficult, and even utterly impracticable; for how could a Proposal of this Nature be made to a Person who stood in such Relations as those of a Parent and a King! When *Seleucus* came the next time to enquire after his Son's Health, *Erasistratus* told him, that his Distemper was incurable, because it arose from a secret Passion which could never be gratified, because the Lady, who was the Object of his Love, could never be obtain'd. The Father, surprized and afflicted at this Answer, desir'd to know the Reason why the Lady could not be obtain'd. *Because she is my Wife*, said the Physician, *and I am not disposed to yield her up to the Embraces of another.*—*And will you not part with her then*, replied the King, *to preserve the Life of a Son whom I love so tenderly? Is this the Friendship you profess for me?*—*Let me entreat you, my Lord*, said *Erasistratus*, *to imagine yourself one Moment in my Place; would you resign your Stratonice to his Arms? If you, therefore, who are a Father, would not consent to such a Sacrifice for the Preservation of your dear Son, how can you expect it from another?*—*I would resign Stratonice and my Empire to him, with all my Soul*, interrupted the King. —*Your Majesty then*, replied the Physician, *has the Remedy in your own Power; for he loves Stratonice.*
Seleucus



A View of
SMYRNA.

The Citadel.

*The Ruines
of the Theatre*

*The Church of St. Polydore
near the Circus.*



Seleucus, after this Declaration, did not hesitate a Moment as to the Performance of his Promise, nor had he any Difficulty to obtain the Consent of his Consort; and accordingly he resign'd that Princess to his Son *Antiochus*, together with a considerable Part of his Dominions*. But to return to *Metelin*.

THIS Island is inhabited partly by *Turks* and partly by *Greeks*, and is govern'd by a *Cadi*, and an Officer of the *Janizaries*, who reside at *Castro*; which Town is not very large nor well built, but is defended by a pretty strong Castle with a good Garrison. *Castro*, or the ancient *Mitylene*, is not the only Port of the Island; there are three others, namely, *Jero*, *Caloni*, and *Sigre*, the first of which is reckon'd one of the handsomest in the *Mediterranean*, and is known to the *Franks* by the Name of Port *Olivier*. The Wind coming to the North-West, we sail'd from *Castro* early on the 6th of *September*, and in the Evening dropp'd Anchor in the Road of *Smyrna*. The next Day we went ashore, and waited on the *French* and *English* Consuls, who gave us a very kind Reception, as did several Gentlemen of the *English* Factory, whom we afterwards visited as we had an Opportunity.

THE Port of *Smyrna* is perhaps the finest in all the *Levant*, being capable of containing a numerous Fleet, and is seldom without fourscore or a hundred Ships of

* See *Plut. in Demetr.* p. 906, 907. — M. *Rollin*, who has related this Story, makes this Reflection at the Conclusion of it: “ Whatever Traces of Reserve, Moderation, and even Modesty, appear in the Conduct of young *Antiochus*, his Example shews us the Misfortune of giving an unlawful Passion the least Entrance in the Heart, as it is capable of

“ discomposing all the Happiness and Tranquillity of Life.” And Dr. *Prideaux* observes, “ That from this abominable incestuous Marriage (the like whereof was not heard of among the Gentiles in St. Paul's Time) sprung all that Race of *Syrian* Kings, who so grievously persecuted, vex'd, and oppress'd God's People in *Judah* and *Jerusalem*.”

several Nations. The City extends itself along the Shore, at the Foot of a Hill which commands it; on the Top whereof stands an old Castle, which will be spoken of hereafter. The Houses in general have no great Beauty in them, being built low, and many of them of Clay; but the Streets are wide, and the Caravansera's and other publick Buildings have an Air of Magnificence. The *Franks-Street*, so call'd from its being inhabited chiefly by *European* Christians, is the handsomest in *Smyrna*, and runs all along the Port; the Sea washing the back Part of the Houses. In this Street are the Houses of the Consuls of *England*, *Holland*, and *France*, and of the foreign Merchants, who live together very amicably, and do not fail of visiting and entertaining each other in the politest Manner. In short, as we see scarce any but *European* Habits in this Part of the Town, and hear the several Languages of *Europe* spoken, we seem to be rather in *Christendom* than in *Turkey*, and feel a Kind of Pleasure that is not easy to be described.

THE Entrance of the Port of *Smyrna* is defended by a square Castle, whose Sides are about a hundred Paces long, flank'd with four mean Bastions, and has a square Tower in the Middle. The Cannon are without Carriages, and as large as those of the *Dardanelles*; and though the Place be of no great Strength, it sufficiently commands the Shipping going in or out of the Bay. This Castle stands upon a Point of Land, almost opposite to the Mouth of the River *Hermus*, which forms a Bank of Sand, that makes the Entrance of the Bay narrow, but renders it safer for the Ships that ride within it, by breaking the Force of the Sea, which would otherwise roll into it when the Wind is strong at West; and though the Entrance is narrow, it is far from being dangerous, if a Pilot have the least Knowledge of his Business, and keep towards the Southern Shore.

A DAY

A DAY or two after our Arrival, we went to see the old Castle of *Smyrna*, situated on a Hill that commands the City, as I have observ'd above. Upon that Side of the Hill that looks towards the Bay was formerly one of the finest Amphitheatres in *Asia*, all of white Marble, which the *Turks* demolish'd in the last Century, to build a fine Bezeftin and Caravanfera, which are none of the least of the present Ornaments of *Smyrna*. This Amphitheatre was either built in the Reign of the Emperor *Claudius*, whose Name M. *Spon* discover'd upon a Pedestal in a Part of the Building; or rather, as our Countryman Sir *George Wheeler* conjectures, in the Time of *Gallienus*; a Pot of Medals, all of that Emperor's Family, or of other Princes reigning at the same Time, having been found in digging up the Foundations of this noble Structure.

As to the ancient Castle, it was built by *John Ducas*, and favours of the Times of the later *Greek* Emperors, when they used the finest Marbles in building the Walls of Cities and other Fortifications. The greatest Part of this Castle is run to Ruin, and hardly any thing left standing but the Walls. One may still discern two *Roman* Eagles indifferently cut in Stone near the North-Gate, and over the Gate a *Greek* Inscription, but so high and defaced that we could not read it. There is also to be seen in the Wall the Bust of the Amazon *Smyrna*, the reputed Foundress of this City: It is about three Foot high, and does not seem to have been of extraordinary Workmanship; but it is not very easy to judge of that, since the *Turks* have beat off the Nose, and injur'd other Parts of the Face. It is certain this Bust has none of the Attributes of an *Amazon*, whereas on the ancient Medals of this City the Amazon who founded it is distinguish'd by a two-edged Hatchet on her Shoulder, and a Crown of Towers on her Head. The Figure

gure of this Heroine was as the Symbol of the City, as appears from the Reverse of the Medals struck in token of the Alliances between the *Smyrneans* and their Neighbours.

IN the flourishing Times of *Greece*, the Ground where this Castle now stands was taken up with a Citadel under the Protection of *Jupiter Acræus*, or the God *who presides over lofty Places*. In some Cabinets we meet with a Medallion, whereon this God *Acræus* is represented sitting; and also a Medal of *Vespasian*, where he appears in the same Posture, holding a Victory in his Right Hand, and Spear in the other. And *Pausanias* assures us, that the Top of the Mountain of *Smyrna*, call'd *Coryphus*, gave the Name of *Coryphæus* to *Jupiter*, on account of a Temple erected there to that Deity.

MANY Medals of *Smyrna* help us to know the Rank it held among the Cities of *Asia*; and by others we learn its Confederacies with the neighbouring Cities, as *Pergamus*, *Thyatira*, and *Hierapolis*. We are inform'd by *Tacitus*, that the Citizens boasted of their being the first in all *Asia* who rais'd a Temple to *Rome* under the Name of *Rome the Goddess*, even whilst her Rival *Carthage* was standing, and several powerful Kings of *Asia* as yet knew nothing of the *Roman* Valour. *Smyrna* took the Title of the *first City of Asia* under *Caracalla*, which it retain'd under several succeeding Emperors.

LEAVING the Castle, we went to view the Remains of the *Circus*, and pass'd by a half-ruin'd Chapel in our Way thither, where the *Greek* Christians pretend to shew us the Fragments of the Tomb of *St. Polycarp*, who was a Disciple of *St. John*, and the first Bishop of *Smyrna*; and they visit the Place with great Devotion. This Christian Pastor, having long had the Care of the Church of *Smyrna*, suffer'd Martyrdom*

dom* in that City in a very advanced Age, either under *Antoninus Pius* or *Marcus Aurelius*; but the Manner of his Death is not agreed on, some saying he was burnt alive, though it is generally believed he was torn in Pieces by wild Beasts either in the Amphitheatre or the *Circus*.

HERE it may not be amiss to observe, that of the seven Churches of *Asia* mention'd in the *Apocalypse*, only this of *Smyrna* remains in any Reputation. The other Cities, that *St. John* was commanded to write to, are now either miserable Villages, or entirely ruin'd. That of *Sardis*, which made such a Figure in the Wars between the *Persians* and *Grecians*; *Pergamus*, the Capital of a fine Kingdom; and *Ephesus*, which gloried in being the Metropolis of all *Asia Minor*; these three famous Cities are now obscure and inconsiderable Villages, built with Clay and some Marble Fragments, the Remains of their ancient Grandeur. *Thyatira*, *Philadelphia*, and *Laodicea* are scarce known, but by some Inscriptions found amongst their Ruins.

MAY we not therefore deem it a peculiar Blessing of Providence, that there are yet so many Christians remaining in *Smyrna*, notwithstanding they are under a *Mahometan* Power? They reckon at least ten thousand *Greeks*, though they have but two Churches; and several hundred *Armenians*, who have one Church; besides a considerable Number of *Franks*, under which Name are comprehended the Christians of the several Nations of *Europe*. The *Latins* have three Convents, one of *Jesuits*, another of the *Franciscans*, and

* *St. John* (*Rev. ii. 9, 10.*) writes thus to the Angel of the Church in *Smyrna*: *I know thy Works, a dTribulation, and Poverty; but thou art rich. — Fear none of those Things which thou shalt suffer: Behold, the Devil shall cast some of you into Prison, that ye may be tried, and ye shall*

have Tribulation ten Days. Be thou faithful unto Death, and I will give thee a Crown of Life. The good *Polycarp* follow'd this Advice, and undoubtedly receiv'd the promis'd Reward; and, after his Example, the Church of *Smyrna* in those Days was a noble Army of Martyrs.

a third of *Recollets*, who are reform'd Friars of the Order of *St. Francis*. An Archbishop of the *Greek Church* resides here, and also a *Latin Bishop*, who has a Stipend from *Rome*; and the *English* and *Dutch Factories* have each of them their Chaplain. As to the *Turks*, who have the Government, they are the most numerous, being about fifteen thousand, and have seventeen or eighteen Mosques. The *Jews* are near two thousand in Number, and have five or six Synagogues.

BUT to proceed to the *Circus*: This is so entirely destroy'd, and the Marbles all carried away, that nothing remains of it but its Figure in the Ground. It is a kind of Pit about two hundred and fifty Paces long, and fifty in Breadth, one End of it being semi-circular, and the other square; but the Walls that inclosed it, as I have just observ'd, are quite demolish'd, and the Stones made use of to other Purposes. From the Hill where this *Circus* was built, we have a fine View of the adjacent Country, which is very delightful, being full of Olive-Yards and Vineyards.

IT is very probable, that neither the *Amphitheatre* nor *Circus* was built so soon as the Time of *Augustus*, for, if they had, *Strabo* would hardly have forgot to mention them in his Description of the Situation and Beauties of ancient *Smyrna*. Nothing can give us a finer Idea of the Magnificence of *Smyrna* in the Reign of *Augustus*, than the Account of it we have received from that Writer. "When the *Lydians*, says he, had
 " destroy'd *Smyrna*, the Inhabitants of the Country
 " thereabouts, for four hundred Years, liv'd only in
 " small Villages: But *Antigonus* rebuilt it, and after him
 " *Lyfimachus*. At this Day it is the finest City of all
 " *Asia*. Part of it is built upon the Mountain, but
 " the greatest Part stands in the Plain towards the
 " Bay, as far as the Temple of *Cybele* and *Gymnasium*.
 " The Streets are very handsome, being well pav'd
 " with Stone, and intersecting one another, as near as
 " possible,

“ possible, at Right Angles. There are large and
 “ beautiful Portico’s both in the upper and lower Parts
 “ of the City; also a publick Library, and the *Homerion*,
 “ which is a square Portico with a Temple containing the Statue of *Homer*; for the Inhabitants of
 “ *Smyrna* are very fond of having that Poet to have
 “ been born there, and have struck a Copper Medal-
 “ lion which they call *Homerion*. The River *Meles*
 “ runs by the Walls. On the other Side of the City
 “ there is a Port which may be shut up at Pleasure.”

THE old *Smyrna*, which *Strabo* tells us was destroy’d by the *Lydians*, in all Probability stood on a Hill to the South of the present City, and West from that whereon the Castle is situated; for there we find several Heaps of Stones, laid in some Regularity, as if there had been a Wall. But the new *Smyrna* of *Strabo*, which is the old one of our Times, undoubtedly took up all the Hill of the Castle, and that adjoining to it, down to a Point running into the Bay Southwards, and much more of the Plain to the North-East than is possess’d by the present City. Where the Temple of *Cybele* was, the *Gymnasium*, and the many noble Portico’s that adorn’d this City, we can make no probable Conjectures; but as for the Port that could be shut and open’d at pleasure, it might be that little Harbour which now serves for the Gallies and other smaller Vessels. We are also ignorant where the Temple of *Homer* stood, but the Medals struck in honour of him are still to be met with in our Cabinets, having his Head and Name on one Side, and the Figure of the River *Meles* on the other, with the Name underneath it in *Greek* Characters.

HOMER, the most celebrated and illustrious of all the Poets, is he of whom we have the least Knowledge, either with respect to the Country where he was born, or the Time in which he liv’d*. A-

* *Herodotus* tells us, that *Homer* wrote four hundred Years before his Time, that is, three hundred and forty Years after

mong the seven Cities of Greece†, that contend for the Honour of having given him Birth, *Smyrna* seems to have the best Title. That Poet was call'd *Melesigenes*, from a Supposition of his being born near the Banks of the River *Meles*, which falls into the Bay of *Smyrna*, after having water'd several pleasant Gardens near that City. An unfortunate Fair-one, we are told, driven from *Cuma* by the Shame of finding herself with Child, and being destitute of a Lodging, came to lie-in upon the Banks of this River, which, though inconsiderable in itself, has been render'd by this Event one of the most famous in History. Her Child afterwards lost his Sight, and was therefore call'd *Homer*, that is to say, *Blind*, according to *Plutarch*; though some give the Name another Etymology. It is a vulgar Opinion that he was born blind, but *Velleius Paterculus* is of quite different Sentiments, and treats the Supposition with Contempt*. Indeed we may as well suppose a fine Painter to have been born blind; for, as *Cicero* observes, *Homer's* Works are rather Pictures than Poems, wherein he sets before the Eye of the Reader, in the most lively Manner, the Images of every thing he undertakes to describe; and he seems to have been intent upon introducing into his Writings all the most delightful and agreeable Objects that Nature affords.

the Taking of *Troy*, for *Herodotus* flourish'd seven hundred and forty Years after that Expedition; so that *Homer* flourish'd eight hundred forty-four Years before the Birth of *Christ*, supposing *Troy* to have been ta-

ken eleven hundred eighty-four Years before the same *Æra*. But Chronologers differ much about this Matter.

† The Names of these Cities are express'd in the following Dittich:

*Septem urbes certant de stirpe insignis Homeri,
Smyrna, Rhodus, Colophon, Salamin, Chios, Argos, Athenæ.*

* If any Man, says he, believes that *Homer* was born blind, he must be blind himself, and even have lost all his Senses:

*Quem si quis cæcæ genitum, putat,
omnibus sensibus orbis est.*
Paterc. Lib. I. c. 5.

WHAT is most astonishing in *Homer* is this, that being the first, at least that we know of, who attempted Epic Poetry, (of all Kinds the most difficult and sublime) he should however soar so high, and with such Rapidity, as to carry it at once to its utmost Perfection; which seldom or never happens in other Arts, wherein Improvements are made by slow Degrees, and which require a long Series of Years and Variety of Experiments to bring them to Maturity. It is also very remarkable, that no Nation in the World, however learned and ingenious, has ever produced any Poems equal to *Homer's*; and that whoever have made any Attempts of the same Kind, have taken their Plan and borrow'd their Rules from him; in a Word, have made him their Model, and have succeeded in proportion to their Skill in copying that great Original*.—But of *Homer* and his Works I shall have Occasion to say something more hereafter.

SMYRNA, proud of having given Birth to so great a Poet, erected a Statue and a Temple to him, and struck Medals with his Name, as I have before observ'd; and other Cities in Alliance with the *Smyr-*

* Agreeable to these Observations are the Praises given to *Homer* by the same *Velleius Paterculus*, who says, That he is the only one who deserves the Name of a Poet, and that what is most surprising is, that he had no Man before him whom he could imitate, nor has any body been found since his Death who could imitate him. *Clarissimum deinde Homeri illuxit ingenium, sine exemplo maximum, qui magnitudine operis, & fulgore carminum, solus appellari Poeta meruit: In quo hoc maximum est, quod neque ante illum, quem ille imitaretur; neque post illum, qui imitari*

eum possit, inventus est. Paterc. Lib. I. c. 5. — As to *Homer's* Character and Manner of Writing, *Quintilian* gives us a just Idea of them in a few Words: In great Things, says he, there is a Sublimity of Expression; and in little, a Justness and Propriety: He is diffusive and concise, pleasant and grave, equally admirable both for his Copiousness and his Brevity. *Hunc nemo magnis in rebus sublimitate, in parvis proprietate superaverit: Idem latus ac pressus, jucundus & gravis, tum copiâ tum brevitate mirabilis.* Quintil. Lib. X. cap. 1.

neans follow'd their Example. As for the River *Meles*, which *Pausanius* calls a fine River, though it is a very insignificant one at present, it was not forgot upon those Medals design'd to do Honour to the Memory of the Poet. Upon one Medal we find it represented under the Figure of an old Man, leaning with his Left Hand upon an Urn, and holding a *Cornucopia** in his Right. It is also represented upon a Medal of *Nero*, with the simple Legend of the City, as likewise upon those of *Titus* and *Domitian*.

To the South-East of *Smyrna*, after passing through a little Forest of Olives, at the Bottom of a Hill that faces the Road where the Ships lie at Anchor, we meet with some hot Baths, which perhaps are the same that *Strabo* speaks of in his Description of the Places that lie in the Way between *Smyrna* and *Clazomene*; and the same Author tells us he found there a Temple of *Apollo*, but we could discover no Traces of such a Structure. Of the ancient Buildings about these Baths, which were very fine, if we may judge by the Ruins, there remains nothing at present but one little Cellar, where there is a Reservoir into which two Pipes empty themselves, one of hot Water, the other of cold; but I do not find that these Baths are much frequented.

* The *Cornucopia*, according to the Fables of the ancient Poets, was a Horn out of which proceeded Plenty of all things. Some tell us, that *Jupiter* was nursed by *Amalthea*, Daughter of *Meliffus* King of *Crete*, with Goat's-Milk and Honey; and others say, that *Amalthea* was the Name of the Goat that suckled him, and that *Jupiter* for her good Services afterwards placed her among the Constella-

tions, and gave one of her Horns to his Nurse, with this admirable Privilege, that whoever possess'd it should immediately obtain every thing they desired. Others relate this Fable after a different Manner, and Mythologists give it various Interpretations. In Sculpture and Painting the *Cornucopia*, or Horn of Plenty, is represented by a large Horn, out of which issue Fruits, Flowers, &c.

IF we look back a little into the History of *Smyrna*, we find that the *Romans* always treated this City with great Clemency, being willing to preserve to themselves the finest Port of *Asia*; and the *Smyrneans*, in their turn, behaved with Submission and Fidelity to the *Romans*, for fear of exposing themselves to the Resentment of that powerful People. *Crassus Mucianus*, the *Roman* Proconsul, was very unfortunate near this City, being overcome by *Aristonicus* and taken Prisoner: However, by a voluntary Death he avoided the Shame of being deliver'd into the Victor's Hands; but his Head was carried to *Aristonicus*, who caused his Body to be interr'd at *Smyrna*. *Perpenna*, who succeeded *Crassus*, revenged his Death, entirely routing *Aristonicus's* Army, making him Prisoner, and at last sending him to *Rome*, where he was strangled in Prison. In the Wars of *Cæsar* and *Pompey*, *Smyrna* declared for the latter, and furnish'd him with Ships. After *Cæsar's* Death, the *Smyrneans*, being inclined to the Side of the Conspirators, refus'd *Dolabella* Entrance into the City, and received the Consul *Trebonius*, one of the principal Author's of *Cæsar's* Assassination: But *Dolabella* acted his Part so cunningly, that he enter'd *Smyrna* by Night, seiz'd *Trebonius*, and put him to Death. *Dolabella*, however, could not keep the Place, being expell'd by *Brutus* and *Cassius*. All that was past was forgotten when *Augustus* became peaceable Possessor of the Empire, and *Smyrna* was then in a flourishing Condition, as appears from *Strabo's* Account. *Tiberius* honour'd the City with his Favour and Protection, and made several Regulations as to its Rights and Privileges. Great Part of it being destroy'd by an Earthquake, was rebuilt by *M. Aurelius*.

AFTER the *Romans*, *Smyrna* fell into the Hands of the *Greek* Emperors, who lost it under *Alexis Comnenus*; for *Tzachas*, a famous *Mahometan* Corsair, seeing the Affairs of the Empire very much embar-

rafs'd, took that Opportunity to seize upon *Smyrna*, *Phoea*, and *Clazomene*, which is now an inconsiderable Village call'd *Vourla*. To retake *Smyrna*, the Greek Emperor sent his Brother-in-Law *John Ducas* with a Body of Land-Forces, and a Fleet under the Command of *Caspax*, who was made Governor of the City, which surrender'd without making any Opposition. As *Caspax* was returning to *Smyrna*, after he had been to take Leave of *Ducas*, he was assassinated by one *Sarrasin*, a Robber and an abandon'd Villain.

IN the Time of *Michael Paleologus*, who drove the *Latins* from *Constantinople*, the *Mahometans* made themselves Masters of the greatest Part of *Asia Minor*. *Atin*, one of their chief Generals, took *Smyrna*, under *Andronicus* the Elder. He was succeeded by his Son *Homur*, who being taken up in ravaging the Coasts of the *Propontis*, the Knights of *Rhodes* took Possession of the Country about *Smyrna*, and built the Fort *St. Peter*. Upon *Homur's* Return to *Smyrna*, he went to view the new Fort, which was not quite finish'd, and receiv'd his mortal Wound by an Arrow shot from the Place. During *Homur's* Life, who was call'd the Prince of *Smyrna*, the *Latins* burnt his Fleet and took the City. Some Historians mention an Expedition of the *Genoese* upon the *Asiatick* Coast, under the Doge *Vignosi*, in the Year 1346, wherein they possess'd themselves of *Scio*, *Smyrna*, and *Phoea*; but it does not appear that they continued long Masters of *Smyrna*.

AFTER the Battle of *Angora*, wherein *Bajazet* was defeated, *Tamerlane* besieged *Smyrna*, encamping near the above-mention'd Fort *St. Peter*, whither the greatest Part of the *Christians* of *Ephesus* had retired. *Ducas*, who has given us an Account of this Siege, mentions some very singular Circumstances; namely, that *Tamerlane* caused the Soldiers to throw in Stones in order to choak up the Entrance of the Port; and that he

he built a Tower there, the Walls whereof consisted partly of Stone, and partly of human Skulls, ranged in very exact Order. After the Retreat of the *Tartars*, *Smyrna* remain'd in the Power of *Cineites*, Son of *Carasupasi*, Governor of *Ephesus*, who had been Governor of *Smyrna* under the *Turkish* Emperor *Bajazet*: But *Mussulman*, one of *Bajazet*'s Sons, looking with an evil Eye upon the Greatness of *Cineites*, cross'd over into *Asia*, in the Year 1404, with a Design to humble him; and *Cineites*, on his part, made the necessary Preparations to oppose his Enemy, and strengthen'd himself by proper Alliances; but they made Peace without coming to any Engagement. *Cineites* did not succeed so well against *Mahomet* the First, another Son of *Bajazet*, who came and besieged *Smyrna*, though it was well fortified, and provided with Stores for a long Defence: But *Cineites*, it seems, not thinking himself safe in *Smyrna*, retir'd to *Ephesus*, and the City surrender'd after ten Days Siege. *Mahomet* caus'd the Place to be dismantled, and demolish'd a Tower that the Knights of *Rhodes* had erected at the Entrance of the Port; since which Time the *Turks* have remain'd in peaceable Possession of *Smyrna*, and, instead of the Tower destroy'd by *Mahomet*, have built a Kind of Castle on the Left of the Entrance into the Galley-Port, which is the ancient Port of the City, and probably that which *Strabo* says could be shut up at pleasure, as has been observ'd already.

HAVING given an Account of the *English* Company of Merchants trading to *Turkey*, of the Goods they export and import, and of the Trade of *Turkey* in general, the less needs be said of *Smyrna* in particular. I cannot but observe, however, that the *English* Factory in this City is perhaps the noblest in the World, consisting generally of eighty or a hundred Persons, most of them young Gentlemen of the best Families, and frequently younger Sons of Peers. As there is a Necessity of serving an Apprenticeship of
seven

seven Years, in order to be entitled to trade to the *Levant*, it is the Custom for Persons of Fortune to bind their younger Sons to some Merchant, who, in Consideration of three or four hundred Pounds Sterling, agrees, after the three first Years of their Apprenticeship are expired, to send them to *Smyrna*, where they have not only the Management of their Masters Affairs with very plentiful Allowances, but are likewise permitted to trade for themselves; whereby they are enabled to live splendidly the rest of their Apprenticeship, and to increase their Fortunes by good Oeconomy, and at length come out of this Seminary of Merchants, if I may so call it, the best qualified for Business of any young Persons in the World.

THE Caravans of *Persia* are continually arriving at *Smyrna* from the beginning of *November* to *May* or *June*, bringing sometimes near two thousand Bales of Silk a Year, besides various other Sorts of Merchandise; for it is to be observ'd, that most part of the raw Silk exported from the Grand Signior's Dominions is the Product of *Persia*. These Silks, with the Goat's-Hair of *Angora** and *Beibazar*, are the richest Commodities of the *Levant*; but Cotton-Wool and Cotton-Yarn make also a considerable Article in the Trade of *Smyrna*, besides a vast Variety of Drugs and other Commodities, most of which have been already

* In the Campaign of *Angora*, according to M. *Tournefort*, they breed the finest Goats in the World. They are of a dazzling White; and their Hair, which is as fine as Silk, naturally curl'd in Locks of eight or nine Inches long, is work'd up into the finest Stuffs, especially Camelot; but little of this Hair is exported unspun, because the People of the Country get their Livelihood by spinning it. The

Workmen of *Angora* use this Thread of Goat's-Hair without Mixture, but at *Brussels* they cannot work it in that Manner. In *England*, says the same Author, they mix up this Hair in their Perriwigs. These fine Goats are only to be seen within four or five Days Journey of *Angora* and *Beibazara*, for the Breed degenerates if they are carried farther.

enumerated, and need not be repeated in this Place. The *Jews* have a great Share in managing the Trade of this City, most of what is bought or sold passing through their Hands; and it must be acknowledged, they have excellent Capacities for mercantile Affairs.

THE Neighbourhood of *Smyrna* is very pleasant, the Hills around it being cover'd with Vines, which afford Plenty of Grapes and a delightful Prospect. In the Valleys and Plains between these Hills are the Pleasure-houses of the *European* Merchants, agreeably interspers'd among little Woods of Olives and other Fruit-Trees, whither they usually retire during the Summer-Season. The Country is well stored with Game of all Kinds, particularly Deer and wild Hogs, and there is great Plenty of Wild-Fowl; so that the *Franks* here frequently take the Diversion of Hunting or Shooting. Their Seas also abound with Variety of good Fish, and their Markets are well supply'd with all manner of Provisions, but not quite so cheap as in some other Parts of *Turkey*, on account of the populousness of the City, occasion'd by the great Resort of Foreigners. The Town is chiefly furnish'd with Water from a Stream coming from Mount *Mimas*, convey'd by several Aqueducts, two whereof are well built, with Stone-Arches, crossing the Valley or deep Channel which the Brook itself has formed between two Hills, on the Northermost of which are the Ruins of the ancient Castle. The two chief Points or Summits of Mount *Mimas* are now call'd the *two Brothers*, because they seem to resemble each other, being nearly of an equal Height, and only separated by a Cleft or Opening.

UPON the whole, the good Company and Liberty a Foreigner enjoys in *Smyrna*, and the Agreeableness of the adjacent Country, make it a pleasant Place to reside in; but the Pleasure is considerably abated by the excessive Heats and the Unhealthfulness of the Situation *;

nation* ; and above all by the frequent Earthquakes that happen there, from which they are scarce ever free two Years together, and which have sometimes been felt for thirty or forty Days successively. The City has been several times almost entirely destroy'd by Earthquakes, and in the Year 1688 there happen'd a very dreadful one, by which great part of the Houses and Castle were overthrown, and four or five thousand Persons perish'd ; whereupon the Merchants retir'd to the Island of *Scio*, but return'd to *Smyrna* when it was rebuilt, and Commerce was thereby restor'd to its former Channel.

ONE Curiosity about *Smyrna* I had almost forgot to mention, which is their large Sheep, with Tails of an extraordinary Size and Fatness. They are indeed mere Lumps of Fat hanging to the Rump of the Animal, which I may venture to say, without Danger of exceeding the Truth, often weigh ten or twelve Pounds, and sometimes more ; but the Fat of these Rumps is no better than Tallow, except that of the Lambs, which is esteem'd as good as Marrow. These Sheep are not peculiar to the Country near *Smyrna*, but are common in many Parts of the East especially in *Persia*, as we are inform'd by Travellers.

* It may be true in general that the Air of *Smyrna* is unhealthy, but M. *Tournesfort* tells us, that when he was in that City in the Year 1702, there was a *Venetian* Consul, one *Signior Lupazzolo*, who was a hundred and eighteen Years of Age, but how long he had lived there indeed he does not mention ; so that I only relate the Story as a remarkable Instance of Longevity. This Gentleman used to boast that he was in the third Century of his Life, having been born the latter End of the six-

teenth, and being then alive the Beginning of the eighteenth. He was a square, middle-siz'd Man ; and M. *Tournesfort* was inform'd he had had near sixty Children by five Wives, without reckoning those by his Slaves and Mistresses ; for the good Man, it seems, was of an amorous Disposition. It is very certain, adds the *French* Traveller, that his eldest Son died before him at the Age of eighty-five, and the youngest of his Daughters was but six Years old at that Time.

Now I have enter'd upon this Subject, I cannot forbear giving some Account of the *Pelican*, a Sort of Fowl very frequent about the Seas near *Smyrna*, which perhaps is the same that *Pliny* calls *Onocrotalus*, from its making a Noise like the Braying of an Ass. This Bird is either white or of a greyish Colour, like a common Goose, and has a Body as big as a Swan, but the Neck is not so long. It has a Beak sixteen or eighteen Inches in length, and about two Inches broad where it is widest; but when it opens, the under Part of the Beak, being of a flexible Nature, enlarges itself to the Breadth of five or six Inches. Underneath this Beak, near the Entrance of the Throat, it has a Bag of a skinny Substance, which when it is empty, and the Bird's Mouth is shut, shrinks together like a Bladder before it is blown, and is scarce to be perceiv'd; but when it is fill'd, it stretches to an incredible Bigness, so as to contain ten or a dozen Quarts of Water. In this Receptacle they are said to carry Water and Fish for their young ones into the Desarts and Mountains where they breed, chusing unfrequented Places for that Purpose, as those of the greatest Security. The Throat of this Fowl is large enough to swallow a Carp twelve Inches long, and the upper Part of its Beak terminates in a sharp Hook, which perhaps is of Service to it in catching Fish, on which it chiefly subsists; and its Feet are webb'd, and consequently fit for swimming. Its Gizzard is not of a round fleshy Substance, like that of other Fowls, but is of a harder Nature than the Guts, about six Inches long, and an Inch in Diameter. Its Lungs are of a membranous Texture, sticking fast on each Side to the Ribs, and of a reddish Colour. The modern *Greeks* call this Bird *Toubana*, and the *Persians* give it the Name of *Tacob*, or the *Water-Drawer*. Some say there are two Sorts of Pelicans, one feeding on Fish, which I have been describing; the other a Land-Fowl, feeding on venomous Creatures.

THE *Chameleon* is an Animal so frequently met with about *Smyrna*, and esteem'd so great a Curiosity both by ancient and modern Naturalists, that it seems to merit a particular Description. This Creature is of the Lizard Kind, but its Head is something larger than the common Lizard; its Back is gibbous, like a Hog's; and it has four Feet, which are divided into Claws, like those of a Parrot. It has a long flatish Tail, which is of great Use to it in climbing*, for by that it will hang to the Branches of a Tree as well as by its Feet, and so draw up its whole Body. Its Tongue is three or four Inches in length, of a whitish gristly Substance, round as far as the Tip, which is hollow, and shaped like the End of a Pestle, and somewhat resembles an Elephant's *Proboscis*, or Trunk, whence some call it the Trunk of the *Chameleon*. This Tongue is contain'd in a Sort of Sheath join'd to the Throat, from whence the Animal darts it with all imaginable Swiftnefs upon Flies that come in its Way, which are detain'd by a glutinous or viscous Matter excreted from the Tip of it, and by that Means drawn into its Mouth. These Flies are its ordinary Food, and Signs of them have been discover'd in its Excrements, as well as in the Stomach and Intestines of some that have been dissected; but as they will live a great while without taking any visible Sustenance, from hence has arisen the vulgar Error, that the *Chameleon* lives upon Air alone; which indeed they sometimes imbibe, till they are swell'd beyond their usual Size. The Lungs of this Animal

* Sir George Wheeler tells us, that having caught a little *Chameleon*, he put it into a Glass, so deep that it could not reach the Brim with its Fore-feet by much, nor take any Hold with its Claws, and yet it got out and almost escaped; which it did,

as he afterwards observed, by standing on its Fore-feet, and hoisting itself up backwards, till it catch'd hold of the Edge of the Glass with its Tail, and by that means lifted up its whole Body.

reach

reach almost the Length of its Body, consisting of a thin membraneous Substance, full of small Veins; and are divided into two Lobes, placed on each Side, and fill'd with Air, which being let out in Dissection, the Lobes grow flaccid and shrink together.

THE Head of the Chameleon is immoveable, except as it turns with the Body; but to make amends for this Defect, Nature has given it very fine Eyes, about the Bigness of a Pea, which it can move in a wonderful Manner, the one backwards, the other forwards; the one upwards, the other downwards; or can fix one Eye on any Object, whilst the other moves according to the Motion of another Object; so that its Eyes are quite independent of each other, and capable of all the different Motions that can be imagined. The Structure of the Eyes is also surprizing, and well worth the Observation of the Curious; for they are cover'd with a Skin almost like that of the Body, the Grain being in Circles, diminishing gradually to the Center, where there is a Hole no bigger than the Head of a Pin, through which the Light is received. The Animal has no Ears that can be discover'd, but has two little Apertures in the Head, which serve for Nostrils.

BUT the most astonishing of all things relating to the Chameleon, and the most difficult to be accounted for, is the Faculty it is endued with of changing its Colour, and assuming those of the Objects near which it is placed. The usual Colour of this Creature, at least of such as are found about *Smyrna*, is green, darker towards the Back, and lighter towards the Belly, inclining to a Yellow, with Spots sometimes reddish, and sometimes whitish. There are many to be seen about the Ruins of the old Castle at *Smyrna*, of a greyish Colour, like the Stones that are speckled with a whitish Moss, in the Heaps of which they breed and harbour. One that we took upon a Bush was a bright Green, but setting it down upon the Ground where
there

there was no Grass, it became of a dark brown Colour, exactly like the Earth on which it stood. We made several Experiments to the same Purpose, and found that by covering it a considerable Time with a Napkin, it would appear whitish, or of a Cream-Colour; but we never perceiv'd it change either to red or blue, though wrapp'd in Cloth of those Colours for several Hours together. When we kept it shut up in a Box, its Colour was usually a Mixture of Green and Yellow; and it appear'd blackish by Candlelight, though placed upon white Paper. Upon being handled or disturb'd, it became stain'd with dark Spots, bordering on Green, all which would vanish in a little Time. Sometimes from a Green all over, it became full of black Spots; and at other Times, when it seem'd to be all black, green Spots would suddenly appear. In short, we found it far from being true, that it changed its Colour according to every Object or Body near it, as many have imagin'd; nor could we perceive that its Changes were regulated by certain and invariable Laws, but seem'd rather spontaneous, the same Causes not always producing the same Effects: This however we constantly experienced, that the Animal being placed upon Green became Green, and upon the dark Earth would soon change to the same Colour: And what is equally surprising, we observ'd, that one Hour it seem'd to be a mere Skin, and the next Hour would appear fat, plump, and fleshy. But the Causes and Manner of these various Mutations I leave to be investigated by those who have Leisure and Curiosity to search into the wonderful Secrets of Nature.*

* Naturalists are very little agreed as to the Reason or Manner of the Chameleon's changing its Colour. Some, as *Seneca*, maintain it is done by Suffusion; others, as *Solinus*, by

Reflexion, others, as the *Cartesians*, by the different Disposition of the Parts that compose the Skin, which give a different Modification to the Rays of Light; others, as *Dr. Goddard*,
SOON

SOON after our Arrival at *Smyrna*, we determin'd to pay a Visit to the Island of *Scio*, one of the most famous in all the *Archipelago*, and accordingly hired a Vessel to carry us thither the latter End of *September*, chusing to make our Voyage whilst the Season continued favourable, and to view the Country before the Winter had stripp'd it of its Beauty. I thought it best, however, to finish what I had to say concerning *Smyrna*, before I gave an Account of this Journey, which, had it been inserted according to Order of Time, would in some Measure have interrupted the foregoing Narration. We embark'd the 27th of Sep-

ascribe the Change to the Grains or globular Inequalities of the Skin, which, in the several Postures, he thinks may shew several Colours, and, when the Creature is in full Vigour, may have, as he terms it, *rationem speculi*, the Effect of a Mirrour, and reflect the Colours of adjacent Bodies. But a later Hypothesis than any of these seems to have the best Foundation; for the Chameleon being represented as an exceeding lean skinny Animal, and yet capable of making itself appear fat and plump at Pleasure, it is naturally inferr'd from hence, that it must have an extraordinary Command over its Skin, as to Tension or Laxness; since by swelling its Bulk its Skin will be fill'd, the Fibres thereof stretch'd, and the Pores lessen'd; and again, by withdrawing its Grossness, the Skin will be left lank and shrivel'd, one Part wrapping over another in little Plaits or Folds, as it is actually represented by some Writers. Now the Animal ha-

ving it in its Power to fill the Skin more or less, has it in its Power not only to alter the Tone and Texture of the Fibres, upon which their reflexive Quality in a great Measure depends; but also to bring Parts into Sight which before lay conceal'd, or to conceal such as before lay open; and it is more than probable, that the Parts which are ordinarily cover'd are of a somewhat different Colour from those constantly expos'd to the Air. Thus the Chameleon, it is evident, has a Power to reflect different-colour'd Rays from the same Parts; also to make certain Parts reflect, and to prevent others reflecting; and hence that Variety, that Medley of Colours, so surprising in this Animal. — The Ancients entertain'd many superstitious Notions touching the Chameleon; and Dr. *Shaw* tells us, that at this Day the *Moors* and *Arabs* dry its Skin, and suspend it upon their Bosoms to prevent the Influence of an evil Eye.

tember in the Morning, pass'd by the Isles of *Vourla* the same Day, and having safely doubled Cape *Carabouron*, we arrived in the Port of *Scio* the 28th in the Evening.

SCIO, *Chio*, or *Chios*, call'd by the *Turks* *Saki-fadaci*, is an Island to the West of *Smyrna*, about one hundred and twenty Miles in Circumference, stretching from North to South, and narrowest in the Middle; the southern Part of it being call'd *Catomeria*, and the northern *Apanomeria*. The City of *Scio*, the Capital of the Island, is situated about the Middle of the eastern Coast, on the Edge of the Sea, and is large, pleasant, and better built than any in the *Levant*; for having formerly been in the Hands of the *Genoese*, they very much adorn'd and embellish'd the Place with handsome Structures, and the *Sciots* still endeavour to imitate their Manner of building. What made the Town appear to us with more Advantage was, that we had seen scarce any but Mud-Houses all over the *Archipelago*; whereas here they are generally of Stone, and the Streets are well paved with Flints.

THE Castle of *Scio*, which was built by the *Genoese*, stands close to the Sea, and commands as well as defends the Town and Harbour, though there is one Part of the Town by which it seems to be commanded. It is strengthen'd with round Towers, and encompass'd with a Ditch, and has usually a Garrison of fourteen or fifteen hundred Men, being above a Mile in Circumference. The Houses within this Citadel are all lofty and beautiful, having been built when the Christians were Masters of the Place, as appears from the Arms of the *Justiniani* and other *Genoese* Families which are yet to be discern'd, though they are at present inhabited only by *Turks*, the City being allotted for the Residence of the *Jews* and Christians.

THE Port of *Scio* is the Rendezvous of all Shipping, either bound from *Constantinople* to *Syria* and *Egypt*, or coming from those Countries to *Constantinople*;

ple; and yet it is but an indifferent Harbour, the Entrance being narrow and dangerous on account of some Rocks that are but just cover'd with Water, which could hardly be avoided, were it not for the Lighthouse on the Rock of *St. Nicholas*. The Mole, built by the *Genoese*, is but a sorry one, form'd by a Jettee not much higher than the Surface of the Water. There is generally a Squadron of *Turkish* Gallies in this Harbour.

THE Island of *Scio* is very populous, and contains upwards of fifty Towns and Villages, insomuch that it is computed there are twelve thousand *Turks*, three thousand *Latins*, and a hundred thousand *Greeks* in the Country. In Time of Peace the whole Island is under the Government of a Cadi, who is appointed by the Mufti; but in War a Bashaw is sent to command the Forces. An Officer of the *Janizaries* also resides here, who has under him a hundred and fifty Men of that Body in Time of Peace, and three or four hundred in Time of War. The People who pay the Capitation Tax in this Island are divided into three Classes, the highest of which pay ten Crowns a Head annually, the next five Crowns, and the lowest two Crowns and a half. The *Turks* allow the Christians to elect twelve Deputies or Consuls of their own Number in the City, to regulate other inferior Taxes, and to take Care of the Affairs of the Community; and in each Town or Village six are chosen, who administer Justice, and decide most of their Differences, without Application to the Cadi.

To have a just Notion of the present State of Religion in the Island of *Scio*, and how different it was in the last Century, it will be necessary to look back to the Year 1694, when, on the 28th of *April*, the *Venetian* Captain-General came before the Town of *Scio* with fourteen thousand Men, and began to attack the Castle towards the Sea, the only Place of Strength throughout the Country; which surrender'd in five

Days time, though the Garrison consisted of eight hundred *Turks*, supported by above a thousand more, who could throw themselves into it on the Land-Side without the least Opposition. The next Year the *Turkish* Fleet, commanded by the Captain-Bashaw *Mezomorto*, defeated that of the *Venetians* near the Islands of *Spalmadori*, which lie between *Scio* and Cape *Carabouron*; upon the News of which Overthrow the *Venetian* Garrison in *Scio* precipitately abandon'd the Place, leaving behind them their Cannon and Ammunition; and fled in such Disorder, that it became a common Saying in the Island, That the Soldiers took every Fly to be a *Turbant*.

HEREUPON the *Turks* enter'd *Scio* as a conquer'd Country, but the *Greeks* had the Address to avoid their Resentment by throwing all the Blame of the Revolt upon the *Latins*; and the *Turks* hang'd up four of the most considerable *Latin* Inhabitants, who had born the chief Offices of the Island. They also prohibited the *Latins* wearing Hats, a Liberty they had been us'd to in this Place, obliging them to be shaved, and to quit the *Genoese* Habits; they were likewise commanded respectfully to salute the meanest *Turk* they met, and not allow'd to enter the City on horseback. The *Latin* Bishop *Leonardo Baharini*, and above sixty Families of the greatest Repute, follow'd the *Venetians* to the *Morea*, where the Bishop died soon after his Promotion to another See; and the Marks of Esteem they shew'd this Prelate increas'd the Suspicion the *Turks* had conceiv'd, that he and others of the *Latin* Communion had encouraged the Expedition of the *Venetians* to this Island.

BEFORE this Affair happen'd, the publick Exercise of the *Roman-Catholic* Religion was allow'd in *Scio*, through the Intercession of the King of *France*. Divine Service was perform'd there with the same Ceremonies as in the midst of *France* or *Italy*; the Priests carried the Host to the Sick at Noon-day without any
Inter-

Interruption; the Procession of *Corpus Christi* was made with the utmost Solemnity, the Clergy walking under Canopies in their proper Habits, and bearing Censers in their Hands; in short, the *Latins* were so well establish'd, and enjoy'd such an uncommon Liberty, that the *Turks* used to give *Scio* the Name of *Little Rome*. But those of the *Romish* Communion being look'd upon as concern'd in the above-mention'd Invasion of the *Venetians*, they were depriv'd of all their Privileges, and most of their Churches were demolish'd, or converted to other Uses. The *Latins* had no less than seven Churches in the City, besides several in the Country; they had also the Liberty of saying Mass in ten or twelve *Greek* Churches, and some Gentlemen had Chapels in their Country-Houses: But their Cathedral is now turn'd into a Mosque, as is likewise the Church of the *Dominicans*; that of the *Jesuits*, dedicated to St. *Anthony*, is made an Inn; those of the *Capuchins* and *Recolleets*, and two others dedicated to the Lady of *Loretto* and St. *Anne*, are laid level with the Ground. The *Capuchins* had also another Church at a little Distance from the Town, where the *French* were usually buried, but it has shared the same Fate with the former. The *Latin* Priests were likewise made subject to the Capitation Tax, but they have been since exempted upon the Application of the *French* Vice-Consul, who resides at *Scio*, and has a large Chapel, whither the *Latins* resort freely to Divine Service. There are still several *Romish* Priests in the City, and some Religious of *France* and *Italy* who have lost their Convents; and also some Nuns, who are under the Direction of the *Jesuits*, but not cloyster'd, any more than in other Parts of the *Levant*.

WHILST a *Latin* Bishop resided at *Scio*, he had an Allowance of two hundred Crowns a Year from the Pope, besides many considerable Perquisites. The *Greek* Bishop continues in the same good Circumstan-

ces he was in before the Enterprize of the *Venetians*, having above three hundred Churches under him, and the Island is full of Chapels. The *Greek Monasteries* in *Scio* enjoy very handsome Revenues; but the most considerable is that of *Neamone*, or the *New Solitude*, about five Miles from the City. In this House there are a hundred and fifty or two hundred Caloyers, or Monks, who eat together only on *Sundays* and *Holidays*, and provide for themselves at all other Times, the House allowing them nothing but Bread, Cheese, and Wine; many of them however, being Men of Fortune, keep their Horses and live voluptuously. This Convent is so large, that it looks more like a Town than a Religious House, being very spacious, and built in form of a Castle. It is said to be endow'd with an eighth Part of the Revenue of the whole Island, being paid annually above fifty thousand Crowns in Money, besides the continual Additions made to its Income by Gifts and Legacies. Even every Member of the Society helps to enrich it, paying a hundred Crowns at his Admission, and being obliged at his Death to leave two Thirds of what he is worth to the Monastery; nor can his Relations enjoy the other Third, but upon Condition of entering into the same Community. This Convent stands on a little Hill well cultivated, but in a very solitary Place, surrounded by rugged and disagreeable Mountains; and such Situations the *Greeks* generally chuse to build their Monasteries upon, contrary to the Practice of the Catholics, whose Religious Houses, it is observ'd, are commonly built on the most delightful Spots of the Country. As this House is rich, the Grand Signior comes in for his Share; for it pays every Year five hundred Crowns to the Capitation.

THE Church belonging to the Convent I am speaking of, though not luminous, is reckon'd one of the best in all the *Levant*. It is entirely in the *Gothic Taste*, and was built, as the Monks tell us, by Order

der of the Emperor *Constantine Monomachus*, about the Year of our Lord 1050. The Paintings here, as in most of the *Greek Churches*, are wretched Performances; but each Saint has his Name wrote at the Bottom of the Piece, which is very necessary to prevent Mistakes. The Columns and Chapiters are of Jasper, dug in this very Island; but they are not disposed to Advantage, nor has the Stone any Manner of Lustre: There are also some Pillars of Porphyry, sent from *Constantinople* by the above-mention'd Emperor, whose Picture we likewise meet with amongst the other Paintings. As old as this Church is, it is kept in such good Repair, and looks so fresh, that one would hardly take it for an ancient Structure, were it not for the Taste in which it was built. They tell us of many Miracles wrought in this Church, and shew us several Reliques which they preserve with great Care and Veneration, particularly a Piece of the true Cross, and a Thumb of St. *John the Baptist*.

As for the Island of *Scio* in general, it is rugged and mountainous; nor are the Mountains cover'd with Wood, as they were formerly, but naked and unpleasant: In some Places however there are abundance of Orange, Citron, Olive, Mulberry, Pomegranate, and Myrtle Trees, not to mention those which afford Mastick and Turpentine. The Country produces some Corn, but not enough for the Use of the Inhabitants, so that they are obliged to supply their Wants from the Coast of *Natolia*; and for this Reason the Christians cannot long maintain this Island, or perhaps any other in the *Archipelago*, against the *Turks*, unless they are Masters of *Candia* or the *Morea*, from whence they may furnish it with Provisions; for if the *Turks* prohibit Corn being imported into the Islands, they must soon submit or starve; and by this means Sultan *Bajazet* reduc'd many of them, as *Cantacuzenus* reports.

BUT if *Ceres* has not been very kind to the *Sciots*, *Bacchus*, or his Son *Oenepion* at least, has in some measure made them amends; for they have such Plenty of excellent Wine, as to export some of it to the neighbouring Islands. It is said that *Oenepion* first taught the *Sciots* the Culture of the Vine, and that the first Red Wine was made in this Country. *Virgil* and *Horace** knew very well the Goodness of the Wines of *Scio*; and *Strabo* speaks of them as the best in *Greece*, especially those of that Part of the Island call'd *Arioufia*, whence the *Vina Ariusia* or *Arvisia* of the *Latin* Writers. *Pliny* often mentions this admirable Liquor, and quotes *Varro* to prove that the Wine of *Scio* was prescribed at *Rome* as a Stomachic. *Athenæus* is more particular as to its Nature and Qualities, and says that it helps Digestion, makes those who drink it grow fat, and exceeds all other Wines in its delicious Flavour. In short, what Vogue it was in appears from hence, that *Cæsar* regaled his Friends with it in his Triumphs, and Sacrifices to *Jupiter* and the other Deities.

IN *Scio* they plant their Vines on the Hills and cut their Grapes in *August*, letting them dry in the Sun for seven or eight Days after they are gather'd; and having press'd them, they set the Liquor to ferment in Tubs in a warm close Cellar. The Vineyards in greatest Repute are those of *Mesta*, a Village in that Part of the Country call'd *Arioufia* by *Strabo*, as mention'd above, from whence the Ancients had their

* *Horace* makes frequent Satires; and *Virgil* takes Notice of the Wine of this Island, both in his Odes and Eclogues:

Vina novum fundam calathis Arvisia nectar. Ecl. V. 71.

Two Goblets will I crown with sparkling Wine,
The gen'rous Vintage of the *Chian* Vine;
These will I pour to thee, and make the Nectar thine.

DRYDEN.
Nectar;

Nectar; and to this Day the Inhabitants have a Wine they call by the same Name, but the Grapes it is made of have a styptic Quality, which gives it such a Roughness as makes it difficult to swallow. When they make their best Wine, they mix their black Grapes with some white ones, which smell like the Kernel of a Peach.

THEY have several Plantations of Olives in *Scio*, but their best Crops do not produce above two hundred Hogsheads of Oil. They make annually about thirty thousand Weight of Silk, great Part of which is used in the Island, in the Manufactures of Velvet, Damask, and rich Stuffs, which they export to *Asia*, *Egypt*, and *Barbary*. Every Pound of Silk is subject to a Duty of four *Timins*, that is twenty Pence, at the Custom-house, which is paid by the Buyer. The Duties laid on the several Commodities of the Island are farm'd at twenty-five thousand Crowns, payable to the Chief Treasurer of *Constantinople*.

Wool, Cheese, and Figs, are considerable Articles in the Traffick of *Scio*, especially the last; for besides what they use in making Brandy, they export great Quantities of them to the adjacent Islands. These Figs they cultivate and ripen, as they do in many other Islands of the *Archipelago*, by a peculiar Art, which the Ancients call'd *Caprification*; but they are far inferior in Goodness to the Figs of *Italy*, *Spain*, and *Provence*, being preserv'd in Ovens, the Heat whereof deprives them of their delicious Taste. Some modern Naturalists have look'd upon the Art of *Caprification* as a mere Chimera, but M. *Turnefort* has put the Matter out of doubt, by giving us the whole Process of it, as he learnt it in the Island of *Zia*, where it is practis'd; and I find that Gentleman's Observations perfectly correspond with those we made at *Scio* relating to the same Affair, and with the Information we receiv'd from a Native of that Island, who had been many Years employ'd in this extraordinary Sort
of

of Culture; of which the following Account cannot fail of being acceptable to the Curious.

IN order to understand rightly this Husbandry of Figs, we are to observe, that in most of the Islands of the *Archipelago* they have two Sorts of Fig-trees to manage; the first call'd *Ornos*, from the old Greek *Erinos*, a wild Fig-tree, in Latin *Caprificus**; the second the domestick or Garden Fig-tree. The wild Sort bears three Kinds of Fruit†, *Fornites*, *Cratitires*, and *Orni*, of absolute Necessity towards ripening the Garden-Fig. The *Fornites* appear in *August*, and hold to *November* without ripening; wherein breed small Worms, which turn to a Sort of Gnats, no where to be seen but about these Trees. In *October* and *November* these Gnats make a Puncture into the second Fruit, call'd *Cratitires*, which do not shew themselves till towards the End of *September*; and the *Fornites* gradually fall off after the Gnats have left them. The *Cratitires* remain on the Tree till *May*, and inclose the Eggs deposited in them by the *Fornites* when they made the aforefaid Puncture. In *May* the third Sort of Fruit, call'd *Orni*, the biggest of them all, begins to appear; which, after it is grown to a certain Size, and its Bud begins to open, is prick'd in that Part by the Gnats issuing from the *Cratitires*.

IT sometimes happens that the Gnats of the *Cratitires* do not come forth so soon as the *Orni* of the very same Tree are disposed to receive them; in which Case the Husbandman is obliged to bring some *Cratitires* from another Tree, and fix them at the Ends of the Branches of that Fig-tree whose *Orni* are in a fit Disposition to be prick'd by the Gnats: If this be neglected, the *Orni* fall, and the Gnats of the *Cratitires*

* *Caprificus* vocatur è sylvestri genere *Ficus* nunquam maturescens, sed quod ipsa non habet aliis tribuens. *Plin. Nat. Hist. Lib. XV. cap. 19.*

† *Caprifici triseræ sunt. Primo foetu sequens evocatur, sequenti tertius: hoc Fici caprificantur Plin. Lib. XVI. cap. 27.*

afterwards fly away. We may naturally suppose it requires a thorough Acquaintance with this Sort of Culture, to know the critical Juncture when such Assistance is necessary; and in order to this, the Bud of the Fig must be observ'd with the greatest Attention, for that Part not only indicates the Time that the Prickers are to issue forth, but also when the Fig is to be prick'd successfully. If the Bud be too hard and compact, the Gnat cannot lay its Eggs; and the Fig drops when the Bud is too much expanded.

NONE of these Sorts of Fruit are good to eat, and are only serviceable in ripening the Fruit of the Garden Fig-tree, after the following Manner. During the Months of *June* and *July*, the Peasants take the *Orni*, when their Gnats are ready to break out, and carry them to the Garden Fig-tree: If they do not mind the Time with the utmost Exactness, the *Orni* drop; and the Fruit of the domestic Tree not ripening, for want of its proper Puncture, will likewise fall soon after. The Husbandman is so sensible of this, that he never lets a Morning pass without carefully inspecting his *Orni*, and transferring such of them as are in Forwardness to his Garden Fig-trees; otherwise he would lose his Crop. Sometimes indeed they supply the Want of *Orni*, or remedy their own Neglect, by strewing over their Fig-trees a Quantity of the *Ascolymbros*, a Plant common enough in some of the Islands, whose Fruit contains Gnats proper for pricking the Figs; but perhaps they are the very Gnats of the *Orni*, which are used to hover about this Plant and feed upon its Flowers. In short, by the Care of the Peasant and his good Management of the *Orni*, the Garden-Figs become ripe in about six Weeks after they have receiv'd the Puncture of the Insect. These Figs are very good when fresh-gather'd; but after they have dried them in the Sun for some Time, they put them into Ovens, whereby they lose their fine Taste, as I have observ'd already: though on the o-

ther

ther Hand they have this Advantage, that the Heat destroys the Eggs discharged in them by the Gnats of the *Orni*, from whence small Worms would otherwise be infallibly produced, and the Fruit damaged and consumed *.

Now I am treating of the Natural History of *Scio*, it would be unpardonable to omit giving a particular Account of its Lentisks, which are carefully cultivated, and yield large Quantities of a valuable Gum call'd *Mastick*; which indeed is not peculiar to, but is chiefly the Product of this Island, and esteem'd much better than that of any other Country. There are twenty Villages in *Scio* where they have Plantations of Dentisks, each of which Villages is obliged annually to pay to the Grand Signior a certain Quantity of Mastick, according to the Number of Trees they cul-

* After M. *Tournefort* has given the like Account of Caprification, as practised in the Islands of the *Archipelago*, he makes this Reflection: "What an Expencc of Time and Pains is here for a Fig, and that but an indifferent one at last! I could not sufficiently admire," says he, at the Patience of the *Greeks*, busied above two Months in carrying these Prickers from one Tree to another." But their Industry, it seems, is amply rewarded; for one of their Trees usually bears between two and three hundred Pounds of Figs, whereas those of *France* seldom yield above twenty-five or thirty. — The Prickers, continues the same ingenious Traveller, contribute perhaps to the Maturity of the Fruit of the Garden Fig-Tree, by causing the nutritious Juice to extra-

vafate, whose Vessels they tear asunder in depositing their Eggs. Perhaps too, besides their Eggs, they leave behind them some Sort of Liquor, proper to ferment gently with the Milk of the Figs, and make the Flesh of them tender. Our Figs in *Provence*, and even at *Paris*, ripen much sooner for having their Buds prick'd with a Straw dipp'd in Olive-Oil. Plums and Pears prick'd by some Insect do likewise ripen much the faster for it, and the Flesh round such Puncture is better tasted than the rest. It is not to be disputed but that a considerable Change happens to the Contexture of Fruits so prick'd, just the same as to the Parts of Animals pierced with any sharp Instrument.

tivate; the whole amounting to two hundred eighty-six Chests, each Chest weighing fourscore Oques, the Oque being about two Pounds eleven Ounces *English*. Those who happen not to gather as much Mastick as is required of them by the Government, are obliged to borrow of their Neighbours; and those who have any Overplus either sell it privately, or else to the Officers of the Customs at an under Rate; for if a Person be caught disposing of his Mastick to any one else, or carrying it to such Towns as do not plant the Tree, he is sent to the Gallies, and his Effects confiscated. In a Word, all the Dentisks are the Property of the Grand Signior, the Husbandman having but a small Part of the Gum for his Labour; nor can the Trees be sold, but upon Condition that the Purchaser pay the usual Quantity of Mastick to the Sultan: The Land is commonly sold, and the Trees reserv'd.

THE Lentisk or Mastick Tree spreads wide and in a circular Manner, and is ten or twelve Feet high, its Branches growing crooked and bending towards the Ground. The largest Trunks are about a Foot in Diameter, cover'd with rugged Bark, of a greyish Colour; and the Leaves are disposed in Couples, growing on small Ribs hallow'd like a Gutter. They are about an Inch long, half an Inch broad in the Middle, and narrow at each End; and from the Juncture of the Leaves grow Flowers in Bunches like Grapes, as the Fruit also does, and in each Berry there is a white Kernel. These Trees blow in *May*, but the Fruit is not ripe till Autumn or Winter.

THE Beginning of *August* they make Incisions in the Bark of these Trees, cutting it cross-ways with large Knives, but they do not meddle with the young Branches. Next Day the Juice distils in small Tears, forming the Grains of Mastick, which gradually harden on the Ground, and are then swept up and sifted. The Height of their Harvest is in the Middle of *August*;

gust; and they gather abundance if it be dry serene Weather, but if it be rainy the Tears are all lost. Towards the End of *September* they make fresh Incisions, but these yield much less Mastick than the former, and perhaps not altogether of so good a Quality. After it is sufficiently dry'd and harden'd, they sift it, as I said before, in order to separate it from the Dust and Filth that mixes with it on the Ground; and the Dust that flies from it sticks so fast to the Faces of those employ'd in this Business, that they are forced to use Oil to wash it off.

SOMETIMES an Aga is sent on purpose from *Constantinople* to receive the Mastick due to the Grand Signior, or else the Custom-house Officers of *Scio* are appointed to receive it; who give Notice to the several Villages to get ready their respective Quota's, and the Peasants bring them in accordingly. The Cadi of *Scio* claims three Chests as a Perquisite, the Clerk who keeps the Account demands another, and the Officer who weighs it at the Custom-house takes a Toll out of every Parcel that goes through his Hands; so that when the Sultan and all are serv'd, I am afraid there is little left to reward the Labour of the industrious Planter. This Sort of Husbandry however is esteem'd so beneficial to the Publick, that the Planters of the *Lentisks*, who are *Greek* Christians, pay but half the Capitation Tax, and are allow'd to wear white Turbants as well as the *Turks*, which is look'd upon as an extraordinary Privilege.

MASTICK is very much chew'd in *Scio* both by the *Greeks* and *Turks*, especially the Women. The Ladies of the Grand Signior's Seraglio at *Constantinople* consume great Quantities of it, chewing it by way of Amusement, or to preserve their Teeth and Gums, and sweeten their Breath, especially in a Morning fasting. The *Turks* also burn it among other Perfumes, and sometimes put a few Grains of it in their Bread to give an agreeable Flavour. This Gum is moderately

rately warm, and of a dry astringent Quality; so that it strengthens the Stomach, stays Vomiting, stops Issues of Blood, and is serviceable in all tickling Coughs and Catarrhs. It also strengthens the Reins, and is a good Cleanser, and for that Reason is prescribed in seminal Weaknesses. The best is in small Granules, and of a whitish Colour, though Age makes it turn yellowish: It is of a fine Scent, and enters into the Composition of several Ointments. There is likewise a Kind of Mastick brought from *Egypt*, which serves to sophisticate Camphor; but that of *Scio*, as I before observ'd, is the best in the World.

THE *Terebinthus*, or Turpentine-Tree, grows in *Scio* without Culture, on the Highway-Side, or on the Borders of the Vineyards. It is as tall and spreading as the Lentisk, has an ash-colour'd Bark, and Leaves of a bright Green, about two Inches long and pointed at both Ends, which have an aromattick Taste and somewhat of Astringency. It is remarkable in this Tree, as well as in the Lentisk, that such Branches as bear Flowers have no Fruit, and such as bear Fruit have generally no Flowers. These Flowers shew themselves towards the End of *April*, before there is any Appearance of Leaves, and grow in Clusters at the Extremity of the Branches. Each Flower has five *Stamina*, the *Apices* of which are yellowish, fill'd with *Farina* or Dust of the same Colour. The Fruit also appears in Clusters like Bunches of Grapes, three or four Inches long, which rise from the Center of a Cup consisting of five greenish pointed Leaves. Each Embryo afterwards turns to a firm Cod, cover'd with an Orange-colour'd Skin, somewhat acrid and resinous; and the Cod incloses a white fleshy Kernel, wrapt in a reddish Coat.

THE Turpentine is drawn from these Trees by wounding their Trunks with a Hatchet in the Months of *August* and *September*, and flat Stones are placed under the Trees to receive it. This Liquor is of a
whitish

whitish Colour, bordering a little on Green; and is a most excellent natural Balsam, and very detergent, being prescribed as such in Abscesses and Ulcerations. It promotes Expectoration, and is of great Service in Disorders of the Breasts and Lungs; but it is particularly famous for cleansing the urinary Passages, and accordingly prescribed in Obstructions of the Reins, Gonorrhæes, &c. It is a very great Diuretick, and for that Reason Care should be taken not to give it to Persons troubled with the Stone; for in that Case all Medicines of this Nature do rather Harm than Good, as has been frequently found by Experience. The Turpentine of *Scio* is indisputably the best, but it is not much in Use on account of its Scarcity*, a thousand or twelve hundred Weight of it being the most that is annually produced in the whole Island.

THE Beginning of *October* we took a Ride to *Cardamyla*, a Village about eighteen Miles North of *Scio*, beyond Port *Dolphin*, both which Places are mention'd by *Thucydides*, and have retain'd their ancient Names. Five Miles from *Cardamyla*, in a narrow Valley, are the Ruins of an ancient Temple, which are scarce discernable; but to whom it was dedicated, is now

* The Turpentine of *Straßbourg*, the Produce of the *Abies* or Silver-Fir, is that most commonly used amongst us; and by many it is preferr'd to that of *Venice*, from which it is distinguish'd by its green Hue, fragrant Smell, and Citron-Flavour. Properly speaking, we have no such Thing as *Venice* Turpentine; for though there was a Turpentine anciently brought from *Venice*, what now goes by that Name comes from *Dauphiné*: It is liquid, of the Consistence of a thick Syrup, and whitish; and flows from the

Larch-Tree, either spontaneously or by Incision. That flowing naturally is a kind of Balsam, not inferior in Virtue to that of *Peru*, for which it is frequently substituted. That drawn by Incision, after the Tree has ceased to yield spontaneously, is of considerable Use in several Arts; and it is of this that Varnish is chiefly made. The Turpentine of *Bourdeaux* is white and thick as Honey: It does not ooze from the Tree in the Manner it is sent to us, but is a Composition of several Ingredients.

entirely

entirely uncertain, though it is commonly conjectur'd to have been a Temple of *Neptune*. A little below this Place a fine Spring issues out of a Rock, which perhaps gave Occasion to the building of this Edifice; but 'tis not probable that this was the Fountain of *Helen*, wherein that Princess us'd to bathe, according to *Stephens* the Geographer. It forms a pretty Cascade as it falls down the Rock, and makes the Valley through which it runs exceeding fruitful; but in all this Valley we could not find the Spring that *M. Thevenot* speaks of, which had thirty Steps to go down to it, of beautiful Marble: Not that I dispute that Traveller's Veracity in any thing that he assures us he has been an Eye-witness of, but in this Case he was undoubtedly impos'd upon by the Manuscript from whence he took great part of his Description of *Scio*. Perhaps the Writer of that Account had an Eye to the Fountain of *Sclavia*, which runs on a Marble Bottom in one of the pleasantest Spots of the whole Island, and is shewn to Strangers as one of its Wonders.

THERE is an excellent Spring near the Chapel of *St. Elijah*, which is built on the Top of the highest Mountain in *Scio*, near a Village call'd *Spartonda*; and on the same Hill we find the Ruins of an ancient Castle. Near *Volisso*, we were inform'd, there are several hot Springs, and others about the Village of *Calantra*. As for the Spring that *Vitruvius* speaks of, which deprived of their Senses all who drank of it, and for that Reason had an Inscription placed over it by way of Caution to Passengers, the Inhabitants of the Island are utterly ignorant of any such thing, and therefore we may look upon it as an idle Story. Nor could we get the least Information of the *Scio-Earth* mention'd by the same Author, and also by *Dioscorides*: But, to say the Truth, the People of this Country trouble themselves very little about its Natural History.

THERE is vast Plenty of Partridges in *Scio*, and they may well be reckon'd among the Curiosities of the Island. They are bred up to be much tamer than our Poultry, and there are Peasants in the several Villages who are paid for leading them into the Fields in a Morning to feed, each Family that has Partridges trusting its Stock to a common Keeper, who perhaps has many hundreds under his Care, and in the Evening draws them together with a Whistle, and brings them home again to their respective Masters. These Creatures know the Call of their Keeper so well, that let another Person whistle as long as he pleases, not one Bird will follow him; but many of them are so tame at home, as to suffer themselves to be touch'd and stroak'd by any Stranger. This perhaps may seem incredible to those who have not heard of such a thing before, but for the Truth of it I appeal to all Travellers who have visited this Island*.

SCIO has given Birth to several eminent Men, as *Ion* the Tragick Poet, *Theopompus* the Historian, and *Theocritus* the Sophist; and even *Homer* himself was a Native of this Country, as the *Sciots* pretend. To this Day they shew a Place which they call his School, at the Foot of Mount *Epos*, by the Sea-side, about four Miles from the City of *Scio*. It is a flat Rock, in which has been hewn a Sort of round Bason, near seven Yards in Diameter, the Edge made so as to sit on; and in the Middle of it is left a Piece of the Rock cut square, three Foot high and almost as broad, on the Sides whereof certain Animals have been carv'd,

* There is not one Traveller, that I know of, who does not confirm this Account of the Partridges of *Scio*; nor need we go so far, it seems, to meet with this Curiosity; for M. *Tournefort* assures us, that he has seen a Man in *Provence*, who used to

lead Drovers of Partridges into the Country, and call them to him when he pleased: He would take them up with his Hand, put them into his Bosom, and then dismiss them to pick up a Livelihood with the rest.

but

but are too much disfigured to be known at present, though some imagine they can discover the Resemblance of Oxen, Wolves, and Lions.

It is almost impossible, as has been observ'd above, to determine the Place of *Homer's* Birth; which he himself seems to have industriously concealed, not making the least mention of it in any of his Works; perhaps because he thought it too obscure to do him any Honour, or rather because he was not so considerable in his own Time*, or so vain as to think it of any Importance to the World to know where he first receiv'd his Breath. *Leo Allatius*, a very learned Man, and a Native of *Scio*, has taken a great deal of Pains to prove *Homer* to be of this Island; and it is highly probable the Honour belongs either to *Scio* or *Smyrna*. Perhaps the above-mention'd School was cut in the Rock by the *Homerides*, who are said to have been the Descendants of *Homer*, and are universally allow'd to have inhabited this Island. This Retirement might serve for young People who were will-

* It is an Observation of a modern Historian, " That a little Distance of Time, when a Man's Infirmities are forgot, is as necessary towards acquiring the Reputation of a great Poet, as to form a compleat Hero or Saint: The World is generally so good as to forget a Man's Failings when he is dead; their Enmity seems to be buried with

him; they usually remember only the bright Side of his Character, and what in his Life-time might be look'd on as Blemishes, may pass for Beauties when he lies in the Grave." This proceeds from a Sort of Envy, which makes us unwilling to acknowledge any one's Merit whilst he is alive, for fear of eclipsing our own: So true is that of *Horace*,

Virtutem incolumem odimus,

Sublatam ex oculis quærimus invidi. Lib. III. Od. 24.

— Envious we despise
Virtue when present; when it flies,
Stand and gaze after it with longing Eyes. } CREECH.

And to the same Purpose *Velleius Paterculus* says excellently: *Præsentia invidiâ, præterita venera-*

*tione prosequimur; & his nos ob-
rui, illis instrui credimus.*

ing to instruct themselves in the Works of this Poet; and may have been the Place where they repeated their Lessons, the Master sitting on the cubical Piece of the Rock, and the Scholars on the Brim of the Bason.

IT is surprizing to consider through what a Number of Hands the Works of *Homer* pass'd, before they were brought into their present Condition. *Josephus* says, that from the first Moment they appear'd, they were commonly got by heart, without writing them down, and so preserv'd by way of Tradition. *Plutarch* tells us, that when *Lycurgus*, the famous Legislator of *Lacedæmon*, sail'd to *Asia*, he there had the first Sight of *Homer's* Works; and observing that they abounded in Maxims of State and Rules of Morality; he transcribed and carried with him a complete Collection into *Peloponnesus*; for the Reputation of these Poems was not establish'd in *Greece*, and but a few scatter'd Fragments were handed about, till *Lycurgus* publish'd them entire. Thus they were in danger of being lost as soon as they were produced, by the Misfortune of the Age, a want of Taste in Learning, or the Manner in which they were left to Posterity, when they fell into the Hands of *Lycurgus*; and they were of vast Service to that Legislator, by shewing the ill Effects of Discord, uniting the Minds of the People he had to deal with, and making them in love with the Constitution he was about to raise: And therefore as *Homer* owed the Publication of his Works to *Lycurgus*, we must also grant, that *Lycurgus* owed in some Degree the Enforcement of his Laws to the Works of *Homer*.

AT their first Appearance in *Greece*, they were not digested into a regular Body, but remain'd, as they were brought from *Ionia*, in several detach'd Pieces, which had Titles given them according to the Subject on which they treated; one being call'd *The Battle at the Ships*, another *The Death of Dolon*, a third *The Valour*

Valour of Agamemnon, a fourth *The Grott of Calypso*; and the like. These were not entitled *Books*, but *Rhapsodies*; from whence those who sung them were call'd *Rhapsodists*. In this manner they began to be dispersed, whilst the History they contain'd, the Glory they ascrib'd to *Greece* in general, the geographical Description they gave of it, and the Complement they paid to every little State by an honourable Mention of it, so influenced the *Grecians*, that they were transcribed and sung with general Approbation.

BUT while the Works of this great Poet were suffer'd to lie in an unconnected Manner, the Chain of the Narration was not always perceived, so that they lost much of their Force and Beauty by not being read in their proper Order. The Honour of their Regulation and Disposition fell to the Share of *Athens* in the Time of *Solon*, who himself made a Law for their Recital. It was then that *Pisistratus*, the Tyrant of *Athens*, (as he was call'd) first put together the confus'd Pieces of *Homer's* Poems, and divided them into two different Works, the *Iliad* and the *Odyssey*; digesting each according to the Author's Design, to make their Plans become evident, and distinguishing each again into twenty-four Books, to which the twenty-four Letters were afterwards prefix'd. *Plato* indeed ascribes this Undertaking to *Hipparchus*, the Son of *Pisistratus*; but be that as it will, *Athens* still claims the Honour of rescuing the Father of Learning from the Injuries of Time, of having restor'd *Homer* to himself, and given the World a View of him in his Perfection.

ABOUT the Time that this new Edition of *Homer* was publish'd in *Athens*, there was one *Cynæthus*, a learned Rhapsodist, who settled first at *Syracuse* in that Employment; and as he is supposed to have been an Assistant in the Edition, it may also be imagin'd he was the first that carried it abroad. But it was not long preserv'd correct among his Followers; they commit-

ted Mistakes in their Repetitions and Transcripts, and even presum'd to alter some Lines, and to interpolate others. Thus the Poems of *Homer* were in Danger of being utterly defaced; but even Kings and Philosophers interposed to save such valuable Works from Destruction, and to restore them to their primitive Beauty.

THE first of these is *Alexander* the Great, for whom the Writings of *Homer* seem peculiarly calculated, as no Books more enliven or flatter personal Valour, which was conspicuous in that Conqueror, even to Excess. By his Command, or perhaps to pay him a Compliment, *Aristotle* endeavour'd to purge the *Iliad* from all the Errors and Interpolations which had crept into it: And so far was *Alexander* from thinking it a Matter of small Importance, that he himself afterwards assisted in a strict Review of it with *Anaxarchus* and *Callisthenes*. The Review being finish'd, he laid up the Work in a rich Casket, which was found among the Spoils of *Darius*; and from this Circumstance it was call'd the *Edition of the Casket*. In a Word, *Alexander* was a vast Admirer of *Homer's Iliad*, took all Opportunities of reading it, and is said to have laid it under his Pillar when he slept; esteeming it, according to *Pliny*, as *pretiosissimum humani animi opus*, the most excellent and valuable Work that the Mind of Man was capable of producing*.

* What an unhappy Influence the Works of *Homer* had upon *Alexander*, appears in the following remarkable Instance. That Prince having spent two Months in the Siege of *Gaza*, during which he receiv'd two dangerous Wounds, was so exasperated, that upon taking the Place, he treated all he found in it with inexcusable Cruelty, putting ten thousand Men to the

Sword, and selling the rest, with their Wives and Children, into Slavery. When *Betis* the Governor, who had bravely defended the Place for his Master *Darius*, and who had been taken Prisoner in the last Assault, was brought before him, the young Monarch, instead of treating him in a Manner suitable to his Valour and Fidelity, as a generous Conqueror ought to have

THE Reputation of *Homer's* Works was very great in *Egypt* in the Reigns of the *Ptolemies*. These Kings being originally of *Greek* Extraction, always retain'd a Passion for that Country. The Men, the Books, and every thing relating to it, were highly esteem'd in their Court; they preserv'd the Language in their Family, and train'd up their Children under *Grecian* Tutors, the most considerable of whom were appointed for Revisors of *Homer*. The first of these was *Zenodotus* of *Ephesus*, Library-Keeper to the first *Ptolemy*, who, being both a Poet and a Grammarian, was well qualified for such an Undertaking: But neither his Copy, nor that of his Disciple *Aristophanes* of *Byzantium*, satisfying *Aristarchus*, (who was Preceptor to *Euergetes* Son of *Ptolemy Philometor*) he set himself to make another Correction of *Homer*, which he executed with extraordinary Judgment and Learning. In some Verses he restor'd the genuine Readings, en-

done, order'd his Heels to be bored, and a Rope drawn thro' them; which being tied behind a Chariot, he caus'd him to be dragg'd round the City till he expired; boasting that herein he imitated his Progenitor *Achilles*, who, as *Homer* relates, thus dragg'd *Hector* round the Walls of *Troy*. The Example was barbarous, but much more so the Imitation; for it was only *Hector's* dead Body that *Achilles* dragg'd round *Troy*, but *Alexander* thus treated *Betis* whilst alive, and that for no other Reason, but because he had faithfully and valiantly served his Master in the Post committed to his Charge; on which Account he ought to have been admired and rewarded even by an Enemy, rather than punish'd in so cruel a Mau-

ner. And *Alexander* would have acted accordingly, says *Dr. Prideaux*, had he made the true Principles of Virtue and Generosity, rather than the Fictions of *Homer*, the Rule of his Actions. But that young Conqueror having the *Iliad* of *Homer* in great Admiration, and finding *Achilles* to be the Hero of that Poem, he thought every thing said of him was worthy his Imitation, and the readiest Way to make him a Hero also; and the Vanity of being thought such, and the eager Desire he had of making his Name in like Manner celebrated in After-ages, was the main impulsive Cause of all his Undertakings. See *Prideaux's Connection*, Vol. II. p. 699. and *Rollin's Ancient History*, Vol. VI.

tirely rejected others which he mark'd with Obelisks as spurious, and went through the Whole with such industrious Accuracy, that his Performance met with a general Approbation, notwithstanding the Opposition of some envious Writers.

NOR was it the Ambition of *Egypt* only, to have a correct Edition of the Works of *Homer*. We find in the Life of the Poet *Aratus*, that having finish'd a Copy of the *Odysssey*, he was sent for by *Antiochus* King of *Syria*, and entertain'd at his Court till he had also compleated a Copy of the *Iliad*. We likewise read of others that were publish'd with the Names of Countries, such as the *Massaliotick* and *Sinopick*; in-somuch that as different Cities contended for the Honour of *Homer's* Birth, different Countries have some Reason to contend for the true Edition of his Works. Of the several Reviews, however, that were made of the Poems of *Homer*, the greatest Honour seems due to *Egypt*, if we may judge from that universal Approbation which the Performance of *Aristarchus* receiv'd; and if it be not his Edition that we have at present, we know not to whom it ought to be ascribed. But it is Time to return from this Digression.

BESIDES the School of *Homer*, the *Sciots* pretend to shew his Dwelling-house, where they tell us he compos'd most of his Poems. The Reader will naturally suppose it is in a ruinous Condition, when he considers that *Homer* liv'd almost a thousand Years before the Christian Æra. When *Leo Allatius* went to visit this House, he tells us he found nothing but a few Stones mouldring away with Age, over which he and his Companions wept for Satisfaction. These Stones are to be seen in the North Part of the Island near *Volisso*, which *Thucydides* and the Author of *Homer's* Life call *Bolissus*. *Volisso* is situated in the midst of the *Arvisian* Field, from whence the Nectar of the Ancients, as before observ'd; and perhaps this Liquor might
not

not a little elevate the Poet's Genius, for it is thought he was no Enemy to a chearful Glas^s *.

SOME of the Medals struck in honour of *Homer* by the ancient Inhabitants of this Island are still to be found in the Collections of the Curious; one in particular, where he is represented sitting on a Chair, with a Scroll or Volume open in his Hand, and reading intently; which, by the way, is a pretty good Proof that he was not always blind, if it were necessary to prove what every Line of his Works sufficiently demonstrates. The Reverse of this Medal is a Sphinx, the Symbol of *Scio*.

I SHALL conclude my Account of *Scio* with a few Observations on the Persons and Manners of its present Inhabitants. The Natives are generally tall well-shaped Men, but of no very agreeable Aspect; the Women however are extremely beautiful, and their Charms are set off by the distinguishing Neatness of their Dress. Besides all this, they have Wit, Vivacity, and good Humour to recommend them; but they are sensible of their Beauty and of their amiable Qualifications, and are not destitute of that Vanity to which the Fair Sex is so exceedingly addicted. The Manners of the *Sciots* are not much different from those of the *Genoese*, who formerly had the Government of the Island; but they have retain'd nothing of the *Italian* Jealousy, for the Women here enjoy their full Liberty, both in the City and Country. They spend much of their Time in Conversation or Play, in singing and gazing at their Doors and Windows, especially in the Evenings; and a Stranger may stop and address himself to any of them without Offence; they will

* It is inferr'd from *Homer's* Praises of Wine, his copious Goblets, and pleasing Description of Banquets, that he loved good Chear and good Company; and the same Observation was made in *Horace's* Time, as he himself tells us:

Laudibus arguitur vini vinosus Homerus. Epist. XIX. Lib. I.

Homer, in Praise of Wine profuse,
No doubt lov'd well the balmy Juice.

even

even chat and laugh with him as freely as if they had been acquainted many Years. Their very Nuns allow themselves more than ordinary Liberties*; they purchase a Chamber on being admitted into the House, go abroad when they think fit, and leave the Convent at pleasure. Their usual Employment is embroidering in Gold, Silver, or Silk, in which the *Greek* Women are very skilful; and they work exceeding pretty Flowers upon their Purfes, Handkerchiefs, Pockets, and Things of the like Nature.

LEARNING is quite out of Repute in *Scio*, a general Ignorance prevailing over the whole Island; though the Natives have naturally a sharp Wit, and are very cunning, not to say over-reaching, in their Dealings. They are apt to drink to Excess, and are much given to their Pleasures. On *Sundays* and Holidays in the Evening both Men and Women get together and dance in a Ring, which they frequently continue till Morning, as well in the City as Villages; and if a Stranger have a Mind to partake of the Diversion, he is readily admitted. In short, they lead merry Lives, as *Greeks* generally do; and if they are Slaves, they seem to be happy in this respect, that they know nothing of the Matter: But, to say the Truth, their Slavery is little more than nominal, there being no Part of *Turkey* where the *Greeks* enjoy greater Liberties.

HAVING satisfied our Curiosity at *Scio*, and the Weather continuing favourable, we sail'd from thence the 10th of *October* for the Island of *Samos*; and the Wind being North-West, the fairest that could blow for our Purpose, we came to an Anchor the next Day at Noon in the Port of *Vati*. The Town of *Vati* stands at the Foot of a Mountain, near a Mile from the Harbour,

* They did the same, it seems, when M. *Thevenot* was at *Scio*; for that grave Gentleman tells us, that he went into one of their Nunneries, where he saw both Christians and *Turks*, and having

enter'd the Chamber of one of the Sisters, he found her kind, as he himself expresses it, even beyond the Bounds of Christian Charity.

and

and consists of about three hundred Houses, and six or seven Chapels, all very mean Buildings, though this is one of the most considerable Places in the Island. The Port is the best and safest of the whole Country, and is capable of receiving a numerous Fleet; and on the Western Shore of it was anciently a large Town, as we may judge from the extensive Ruins that are scatter'd there, though no Traces of Magnificence appear amongst them. The Port of *Seitan*, which in the *Turkish* Language signifies the *Devil*, lies on the West Part of the Island; and that of *Tigani* on the South, which was the Port to the ancient City of *Samos*; but neither of these is so secure as that of *Vati*.

THE Island of *Samos* is about a hundred Miles in Circumference, stretching from *East* to *West*; and is separated on the East from the Continent of *Asia* by a very narrow Streight, call'd the *Little Boghas*; and on the West from the largest of the Isles call'd *Fourni*, by a Channel about ten Miles broad, call'd the *Great Boghas*. All Ships bound from *Constantinople* to *Syria* or *Egypt*, after touching at *Scio*, pass through one of these Streights; as do also the Vessels coming from those Countries to *Constantinople*; for which Reason they used to be much infested by the Corsairs.

THE *Little Boghas* is narrowest just over-against a high Mountain in *Natolia* call'd *Mycale* by the Ancients, and at present the Mountain of *Samson*, from an adjacent Village of the same Name, which probably was built on the Ruins of *Priene*, the Birth-place of *Bias**, one of the seven *Grecian* Sages. This

* We know very little of this Philosopher: but we have an Account of a Stratagem of his, whereby he obliged *Halyattes*, King of *Lydia*, to raise the Siege of *Priene*, his native City. The Place was hard press'd with Famine; upon which he caused two Mules to be fatten'd, and

contriv'd a Way that they should pass into the Enemy's Camp. The good Condition they were in astonish'd the King, who thereupon sent Deputies into the City, upon pretence of offering Terms of Peace, but in reality to observe the State of the Town and People. Mountain

Mountain is cover'd with tall Pines, Chesnut-Trees, and several other Sorts, and is full of Game, as *Strabo* has described it; and a little to the North of it, towards *Scalanova*, is a Village call'd *Tchangli*, whose Situation agrees exactly with that which *Strabo* assigns to *Panionium*, famous for being the Place where the Deputies of the Cities of *Ionia* used to assemble, to consult about their most weighty Affairs.

In the Middle of this Streight, towards its Southern Mouth, is an ancient Chapel built upon a Rock; and between this Rock and the Island of *Samos* lies the little Isle which *Strabo* calls *Nartbecis*, and which helps us to determine the Situation of *Neptune's Cape*, that took its Name from a Temple dedicated to that Deity. On the *Samian Shore*, in the North-East Part of the same Streight, is a Road for Ships call'd the *Galley-Port*, about which the Ruins of an ancient Town are to be discern'd, and of two Temples, as one may conjecture from the Columns that lie scatter'd in different Places; the one having been built on an Eminence, the other in a Bottom. The Ruins of the Town consist chiefly of Bricks, mix'd with some Pieces of white Marble, and Fragments of Jasper Columns. At the Point of the Port, where the Channel is narrowest, are the Foundations of an ancient

ple. *Bias*, guessing their Errand, order'd the Granaries to be fill'd with Heaps of Sand, and those Heaps to be cover'd over with Corn. When the Deputies return'd, and reported to the King what great Plenty of Provisions they had seen in the City, he hesitated no longer, but concluded a Treaty, and rais'd the Siege. — By a like Artifice *Thrasybulus* is said to have caus'd *Halyattes* to raise the Siege of *Miletus*, a City not far from *Priene*. — Both these Accounts are to be found in the second

Volume of *M. Rollin's Ancient History*, but which of them is the true one, (for they seem to be the same Story somewhat differently told) I leave to the Reader's Judgment. — One of the Precepts that *Bias* particularly taught and recommended was, *To do all the Good we can, and ascribe all the Glory of it to the Gods*. The City of *Priene* was so famous for the Justice practis'd there in the Time of this Philosopher, that *Justitia Priensis* became a Proverb.

Marble Tower; from whence, the People of the Country pretend, there used to be a Chain over to the Continent, to prevent any Ships passing through the Streight; adding, that several huge Iron Rings for that Purpose are still to be seen on the opposite Coast of *Asia*. There is another Port between *Vati* and the *Little Boghas*, behind a Rock call'd *Prasonesi*; and at a little Distance from the Shore are three or four small Rocks, the chief of which is call'd *Didascalo*, where, according to a Tradition among the Natives, was formerly the College or School of the whole Country.

After we had visited the Eastern Parts of the Island, we set out for the Southern Coast, and had a pleasant Journey to *Chora*, about fifteen Miles from *Vati*. In our Way thither we made some Stay at a handsome Village call'd *Metelinous*, which took its Name from the Island of *Metelin*, having been rebuilt by a Colony sent from that Country after Sultan *Selim* had given *Samos* to the Captain-Bashaw *Ocbiali*. The Spring of *Metelinous*, which forms a considerable Stream running Eastward from the Village, is the best in the whole Island, and is undoubtedly that which was convey'd to the City of *Samos* by a wonderful Canal cut through a Mountain, as mention'd by *Herodotus*.

NEAR this Spring, in the Wall of the Church of *Metelinous*, is fix'd an ancient Bas-relief of Marble, of excellent Workmanship, which was found in the last Century by a Greek Priest, as he was digging up a Field. It is above two Feet long, fifteen or sixteen Inches high, but the Heads are very much batter'd. It contains seven Figures, and represents a sick Man of Quality imploring the Succour of *Æsculapius*. The Patient is sitting up in his Bed, holding a Pitcher by both Handles; and on his Right Side, toward the Bed's Feet, the God of Physick is represented in the Shape of a Serpent. At a little Distance stands a Table, with three Feet like those of Goats, on which are two Flaggons, a Pine Apple, and something at each End like a Pyramid. On the Right sits a Woman in
a high-

a high-back'd Elbow-Chair, the Drapery of which Figure is admirable : Her Face fronts you, and she seems to be giving Directions to a Slave close by her, who has a Vest on, and over that a loose Sort of Garment. At the Feet of the Bed is another Woman seated on a low Stool, the Covering whereof hangs down to the Ground : She is dress'd like her in the Elbow-Chair, but we only see her Sideways. Perhaps she is the sick Man's Wife, for a young Child stands naked before her, with a Dog fawning about him ; and a female Slave is placed behind her, habited in a short Coat without Sleeves, under which falls a Sort of Under-Petticoat full of Plaits. Her Left-Hand is upon her Breast, and in her Right, which is erect, she holds a Heart with the Point upwards. Towards the Extremity of the Bas-relief is another He-Slave stark naked, who is taking Drugs out of a Mortar with one Hand, in order to put them into a Cup which he has in the other ; and *Æsculapius* seems to direct him to pour them into the Pitcher held by the Patient. Along the Top of the Bas-Relief runs a Kind of Border, divided into four Pannels ; on the first of which is a Horse's Head very finely carv'd ; the second contains two Flames ; the third a Helmet and Cuirass ; and the fourth is so broken, that one can discern nothing but the Rim of a Buckler. It is impossible to assign the particular Meaning of these Attributes, but they seem intended to express the military Genius or Actions of the Patient.

ON one Side of this Spring is an Inscription not legible, but from what remains of the Characters they appear to have been done by a masterly Hand. In all Probability the Inscription contain'd the Name of the Spring, and perhaps the Names of those who undertook to convey it to *Samos*, by cutting through the Mountain. At present it helps to form a large Brook, which empties itself in the Port of *Tigani*.

FROM *Metelinous* we had two Miles to *Chora*, which is the chief Town of the Island, and yet it does not contain

contain above six hundred Houses, and those not very full of Inhabitants. It stands in a pleasant fertile Country, within two Miles of the Sea, adjoining to the Ruins of the ancient City of *Samos*; but its Air is not healthful at present, on account of the Waters stagnating in the Plain, which formerly discharged themselves into the Sea. We expected to have found abundance of ancient Inscriptions in *Chora*, but met with none except a few Epitaphs, and those of a latter Date than the Christian *Æra*; so that most of our Time was taken up in searching among the Ruins of *Samos*.

THE City of *Samos* extended from the Port of *Tigani*, which is three Miles from *Chora*, as far as the River *Imbrasus*, the largest in the Island, that runs within five hundred Yards of the Ruins of *Juno's* Temple; for *Strabo* writes that one of the Suburbs of this City was at Cape *Juno*. Though *Samos* is entirely destroy'd, its Situation is easily discover'd; the North Part of the Town stood upon a Hill, and the other ran along the Sea-shore from Port *Tigani* to the Cape just mention'd. *Tigani*, which was the *Galley-Port* of the Ancients, is in the Form of a Half-Moon, the Left Horn whereof was that famous Jettee, which *Herodotus* reckons one of the three Wonders of *Samos*, being twenty Fathom in Height, and carried into the Sea above two hundred and fifty Paces. Such an extraordinary Work is an evident Instance of the *Samians* Application to marine Affairs; and accordingly we find them giving a very kind Reception to *Aminocles* the *Corinthian*, the ablest Ship-Builder of his Time, who built them four Ships about three hundred Years before the End of the *Peloponnesian* War. The *Samians* carried *Batus* to *Cyrene* above six hundred Years before our Saviour; and according to *Pliny* they were the Inventors of such Vessels as were used in transporting Cavalry.

FROM Port *Tigani* we ascended an Eminence almost cover'd with Marble Tomb-stones, but without Epitaphs or other Sculpture; and here begins the Remains of the Walls of the upper Town, which run along the Declivity of a rugged Mountain, from one End of it to the other. From what is left of these Walls they appear to have been very magnificent, especially those on the Side of *Chora*, being ten or twelve Feet thick, with Marble Towers at proper Distances. The Brow of the Mountain towards the South, which faces the Sea, was cover'd with Houses, rising above each other, and affording a delightful Prospect; and a little lower may be discern'd the Place where the Theatre stood, but the Materials of it are all remov'd. It was situated on the Right of a Chapel call'd *Our Lady of the Grotto*, from a neighbouring one, which is full of remarkable Congelations.

DESCENDING from the Theatre to the Sea, we meet with abundance of broken Pillars, either fluted or in Pannels; and several others with different Profiles on the little Eminences hereabouts, lying in such Order as makes it highly probable they once supported some Portico's or Temples; and the like are seen in many other Parts of the Island. The Ruins of the Houses, among which they now drive the Plough, are of ordinary Masonry, mix'd with Bricks and Pieces of Marble, some plain, and others adorn'd with Mouldings. We saw but few ancient Inscriptions, and those so broken and defaced as not to be understood.

As to the Breadth of the City of *Samos*, it appears to have taken up all the fine Plain that lies between *Chora* and the Sea, being upwards of two Miles. It was supplied with Water by several Aquaducts, besides that which was cut through the Mountain, the Remains whereof are still to be seen in some Places near *Chora*, and appear to have been of excellent Brick and admirable Workmanship. We pass over
one

one small Stream going along the Coast from *Tigani* to the Ruins of *Juno's* Temple, and near it we find the Traces of a considerable Christian Church. Beyond this we cross another, which comes directly from *Chora*, and very probably furnish'd the upper Part of the Town with Water.

ABOUT five hundred Paces from the Sea, and the like Distances from the River *Imbrasus*, are the Ruins of the Temple of *Juno*, the Protectress of *Samos*; and the more ingenious among the *Greek* Clergy still call it by its ancient Name. *Menodotus* the *Samian*, cited by *Athenæus*, says that it was built by *Caricus* and some Nymphs, the Island having been first in Possession of the *Carians*. *Pausanias* says it was supposed to be the Work of the *Argonauts*, who had brought a Statue of *Juno* from *Argos* to *Samos*; and tells us the *Samians* asserted that Goddess was born on the Banks of the River *Imbrasus*, under one of those Trees call'd *Agnus Castus*, which are very common in this Island, and most others of the *Archipelago*. The Stump of this Tree was held in great Veneration, and for a long time carefully preserved in the Temple. *Pausanias* also proves the Antiquity of this Structure from that of *Juno's* Statue, which was the Workmanship of *Smilis* a Sculptor of *Egina*, Cotemporary of *Dædalus*. *Athenæus*, on the Credit of the above-mention'd *Menodotus*, tells us of a Miracle that happen'd when the *Tyrrhenians* would have carried off *Juno's* Statue; for those Pirates, it seems, were Wind-bound, and not able to stir out of Harbour, till they had restor'd it to its Place in the Temple. When the Account of this Prodigy was spread abroad, it much increased the Reputation of the Goddess, and occasion'd a great Resort of her Votaries to this Island. The *Persians* burnt the Temple, but it was rebuilt soon after, and such rich Presents were made to it, that in a short Time there was no Room left for Statues and Pictures. Notwithstanding the Example of the *Tyrrhenian* Pirates,

Verres, in his Return from *Asia*, made no Scruple to rifle this Temple of whatever was valuable; and *Cicero* reflects on him for his Impiety in this Affair: Nor did the Pirates shew any more Respect to it in the Time of *Pompey*. *Strabo* calls it a great Temple, and takes notice of its being fill'd with Pictures and antique Ornaments; among which were the Loves of *Jupiter* and *Juno* so naturally represented, that *Origen* reproaches the Gentiles for exhibiting such a Scene of Lewdness. There were also in the Court of this Temple three colossal Statues standing on the same Base, representing *Jupiter*, *Hercules*, and *Minerva*, which *Mark Antony* carried away; but *Augustus* restor'd the two last, and only kept that of *Jupiter*, which he placed in a little Temple erected in the *Capitol*.

OF this fine Structure and all its Ornaments scarce any thing remains at present but a few Fragments of Columns, and some Bases of very beautiful Marble; nor is it possible to ascertain the Disposition of these Columns, and consequently the Plan of the Edifice, which, according to *Herodotus*, was one of the Wonders of *Samos*. That Historian acknowledges it was the most spacious Temple he ever beheld; and we are obliged to him for transmitting to us the Name of the Architect, who was *Rhæcus*, a Native of the Island. The Columns of this Fabrick were of the *Ionic* Order, as it appear'd in its Infancy, and void of that Beauty which it afterwards acquir'd. As the Temple stood in a Bottom, by Length of Time the Water from the higher Grounds has brought Earth enough with it to cover its Ruins, so that only a small Part of them are visible; but by digging deep one might possibly make some curious Discoveries.

WITH respect to the Form of the Temple, we must not absolutely depend upon the Draught of it as we find it on old Medals, for oftentimes they represent different Temples under the same Figure; particularly we meet with some of the *Levant*, where the
Temples

Temples of *Ephesus* and *Samos* are of the same Design. As for the Goddess, she was indifferently habited, according to the several Parts she acted; for she was made to preside in Marriage, in Child-birth, and over the monthly Courses of the Fair Sex. Consider'd as a nuptial Deity, she was call'd *Juno Pronuba**, and had several other Epithets given her; as assisting Women in Labour, she had the Name of *Lucina*†; with regard to the last Office, she was call'd *Dea Mena*‡, which is the same as *Luna*; and hence perhaps the Crescent or Half-Moon, which we frequently see on her Head and under her Feet, was intended to denote the monthly Influence above-mention'd. It is not easy, as a late Traveller has observ'd, to ascertain the Dress of *Juno* peculiar to her several Offices. *Tristanus* has given a Type of a Medal of the *Samians*, on which that Goddess is represented with her Neck bare, and habited in a Tunick reaching down to her Feet, tied very close about her with a Girdle, and her Veil hangs from the Top of her Head to the Bottom of her Garment. On another Medal *Juno* has a Bonnet on her Head terminated by a Crescent; and sometimes she is represented with a kind of Basket, which the Head-Dress of the *Turkish* Women very much resembles. *Juno*, who presided at Nuptials, wore a Crown of *Cyperus*, a Sort of Rush, and of those Flowers we call everlasting; and hence, it has been conjectur'd, arose the present Custom in the *Levant*, of placing Crowns on the Heads of the new-married Couple.

* *Virg. Æneid. IV. 166.* — And *Laetantius* takes Notice of the Temple of this Goddess at *Samos*: *Nobilissimum & antiquissimum templum ejus est Sami, & simulacrum in habitu nubentis figuratum; & sacra ejus anniversaria nuptiarum ritu celebrantur.* Lib. I. de fals. Relig. cap. 17.

† *Juno Lucina, ser opem, serva me, obsecro.* Ter. Andr. Act. III. Sc. I. — The same Title was also given to *Diana*. *Hor. Carm. Sec. Virg. Ecl. IV.* and many other Places of the Poets.

‡ *Dea Mena menstruis fluoribus præest.* Aug. de Civ. Dei, L. VII.

WE had not Time sufficient to take a particular Survey of the Western Parts of the Island of *Samos*, though there are several large Villages, the chief of which are *Maratrocampo*, *Albaniticorio*, *Castania*, *Carlovassi*, *Comaria*, *Pyrgos*, and *Bavonda*. Indeed it is not very agreeable travelling in this Country, for a great Chain of Mountains, anciently call'd *Ampelos*, runs through it from one End to the other, and terminates in frightful Rocks and Precipices, which form the Western Cape of *Samos*. Most of these Mountains are of white Marble, but cover'd with a Stratum of Earth producing Trees and Plants, and water'd with fine Springs and Rivulets, which make them pleasant Solitudes in Summer. The Plains, however, and Valleys of the Island are fertile and delightful, and produce Corn enough for the Support of the Inhabitants. Besides the common Grain they sow in *Samos* a great deal of large white Millet, which they call *Chicri*; and the poorer Sort of People, in making their Bread, mix Wheat, Barley, and Millet together. Some mix only Millet and Barley, of both which they have Plenty in this Island.

IN the flourishing Times of *Greece* it is well known that *Samos* was very populous; but at present it is computed there are not above fourteen thousand Souls in the whole Country. They are all of the *Greek* Communion, except a few Families of *Turks*, of which the principal are those of the Cadi and Wayvode, who both reside at *Chora*, and that of the Wayvode's Deputy, who lives at *Vati* or *Carlovassi*. The two last-mention'd *Turkish* Officers are wholly employ'd in levying the Grand Signior's Taxes; and as to the civil Government and Administration of Justice, the Cadi has but little Business, the *Greeks* being permitted to chuse their own Magistrates in every Town and Village, who decide all Differences amongst them, and have the Care of their publick Affairs. One or two suffices for most of the Villages, but in *Chora*, *Vati*, and

and *Carlovassi* they elect six, two whereof are Papas or Priests; and indeed the *Samians* in general are in a great measure under the Government or Influence of Ecclesiasticks. There are above two hundred Priests in the Island, and the Number of Monks is much greater, who possess seven Monasteries; besides which there are four Nunneries, and upwards of three hundred private Chapels. The Bishop of *Samos*, who is also Bishop of the neighbouring Island of *Nicaria*, resides at *Chora*, whose annual Revenue is about two thousand Crowns, exclusive of the Profit he makes by blessing the Waters and the Cattle, (a Ceremony perform'd at the Beginning of *May*) and some other casual Advantages.

THE *Samians* are happy, as well as the *Sciots*, in not being tyranniz'd over by the *Turks*, as other poor Christians are in many Parts of the *Ottoman* Dominions; and their Taxes are not very exorbitant. The Capitation-Tax amounts to about six thousand five hundred Crowns, the Customs are farm'd at ten thousand, and twelve or thirteen thousand are rais'd by the Land-Tax. A Tenth is paid out of all Sorts of Grain, and even out of the Produce of the Garden, as Onions, Melons, French-beans, &c. whereof they have great Plenty. Their Muscadine Grapes are a pleasant and beautiful Fruit, and excellent Wine might be made of them, but the Natives seem ignorant how to manage it properly, and cannot forbear spoiling it with Water; not but some of it is very agreeable. They make annually about three thousand Barrels of Muscadine, besides another Sort of deep-colour'd red Wine, which would be good if not adulterated, and which they send to *Scio*, *Rhodes*, and *Napoli di Romania*, paying a Duty of four or five *per Cent.* to the Farmers of the Customs upon its Exportation. Every Piece of a Vineyard that is fifty Paces in Length, and twenty in Breadth, pays the Grand Signior about three Shillings Sterling *per Annum*.

THERE are some Olive-Plantations in *Samos*, but they seldom yield above eight or nine hundred Barrels of Oil, each weighing a hundred and fifty-eight Pounds. The Pine-Trees in the North of the Island yield four or five hundred Quintals of Pitch; and they have the Sort of Acron call'd *Velani* or *Velanides*, used by Tanners, which they export to *Venice* and *Ancona*. The Silk of this Island is very fine, and makes a considerable Article in their Traffick; but the Aga or Wayvode has great Perquisites out of this Commodity. Nor ought we to forget their Honey and Wax, both which are excellent, and some Parts of the Country produce large Quantities.

THE Figs that grow in *Samos* are consumed by the Inhabitants, who have few or none to spare for Exportation; for though there are abundance of Fig-trees in the Island, they are less fruitful than in *Scio*, for want of being improved by the same Sort of Husbandry. They are very white, and of an extraordinary Size, but not of so delicious a Taste as some that grew in *Europe*. Besides Figs, they have Plenty of Apples, Pomegranates, Mulberries, and other Fruits; which have been taken notice of by ancient Writers, and *Strabo* in particular seems delighted with the Fertility of this Country.

BUT *Samos* is not so remarkable for its Fruits, in my Opinion, as for its abundance of Wild-Fowl and Variety of Game. The Number of Partridges especially is surprizing, for they come in Drove to the Brooks to drink, where the Natives wait for them, and shoot ten or a Dozen, nay sometimes fifteen or twenty at a time; insomuch that you may buy a Brace for Three-pence. There is a porportionable Plenty of Woodcocks, Wood-Pigeons, Snipes, Thrushes, Turtles-Doves, and other Birds in their proper Seasons; and their Poultry is inferior to none in the *Levant*. If we were right inform'd, there are no Rabbits in *Samos*; but the Number of Hares makes ample Amends,

mends, not to mention their Deer, wild Boars, and other Beasts of Venery. The chief Inconvenience of their woody Mountains is, that they are a Shelter for Wolves and Jackalls*, which sometimes do a great deal of Mischief; and they have also some Tygers, which cross over the little Streight from the Continent of *Asia*.

THEY have no Want of good Beef in *Samos*, for they bred abundance of Cattle; but they have more Goats than Sheep. The Sheep they have, however, are not to be despised; for their Flesh is well-tasted, and their Fleeces are none of the worst, some of their Wool being annually exported to *France*, as well as that of the Growth of some other Islands in the *Archipelago*. The Horses and Mules of this Country are serviceable, but they are not to be admired for their Beauty; and they have this good Property, that though they are not confin'd with Inclosures, but graze where they please, they never stray far from their Owners Houses, and are easily taken whenever their Service is required.

* The *Jackall*, or *Wild Dog*, as some call it, is of a darker Colour than the Fox, and about the same Bigness, but said to be exceeding fierce and bold, so as to seize on Cows, Hogs, Sheep, and such-like Animals; though Dr. *Shaw* says it yelps every Night about the Gardens and Villages in *Barbary*, feeding upon Roots, Fruits and Carrion. Mr. *Ray* supposes it to be the *Lupus aureus* of the Ancients, but the Doctor seems to be of another Opinion, because what *Oppian* describes as such is of a much fiercer Nature than the Jackall of *Barbary*. This Ani-

mal is generally thought to find out Prey for the Lion, and is therefore call'd the *Lion's Provider*; but it may be doubted, says the same judicious Traveller, whether there be any such friendly Intercourse between them. The Jackall, continues he, has been often seen gnawing such Carcasses as the Lion is supposed to have fed upon the Night before; which Circumstance, together with the promiscuous Noise the Doctor has frequently heard the Jackall make with the Lion, is all that he is acquainted with in favour of that Opinion. See *Shaw's Travels*, p. 247.

THE Scammony of *Samos* is not much to be commended, being of a reddish Colour, hard, and tough, and consequently not easy to be broken. It not only purges violently, but oftentimes occasions Gripings and uneasy Super-purgations. The Plant* it comes from shoots in this Island about the Beginning of *April*, and is a Sort of *Convolvulus* or Bind-weed, with large hairy Leaves. It grows plentifully upon the Continent, in the Plains of *Myfia*, between the Mounts *Olympius* and *Sipylus*. Considerable Quantities of Scammony are exported from *Smyrna*, but that of *Syria*, which comes from *Aleppo*, is abundantly better, as Experience has sufficiently taught us, notwithstanding the Ancients seem to have been of a different Opinion. That of *Samos* pays no Custom, but very little of it is brought into *Europe*.

THERE are some Iron-Mines in *Samos*, and indeed most of the Land looks of a rusty Colour. Emery-Stones are common enough in several Parts of the Island; and so is Oker about *Vati*, which takes a fine

* Scammony is the inspissated Juice of the Root of a Plant of the same Name, growing in several Parts of the *Levant*; but, as our Traveller intimates, the best Species of it is found about *Aleppo*. The Juice flows from Incisions made in the Root, and is afterwards thicken'd by Fire. The Plant is much like Ivy, its Leaves in form of Hearts, its Flowers white, and it creeps on the Ground, or climbs Trees, Walls, &c. The good and genuine Scammony of *Aleppo* is grey, tender, friable, and resinous; the Taste bitter, and the Smell faintish and disagreeable. The Scammony of *Smyrna*, and that of the *East-Indies*, are less

valued; the first as being more heavy, hard, and black; the latter, though light and friable, as being in reality only a Composition of common Rosin with some other violent Purgatives. *Pomet* has such an ill Opinion of both these Kinds, that he esteems them rather Poisons than Remedies. The true Scammony is one of the surest Cathartics, but one of the most violent we have; and for that Reason is seldom used without correcting it by some Preparation with Sulphur, Quince, or the like; after which Correction it is call'd *Diagrydium*. Some give *Mexicoacan* the Name of *American Scammony*.

Yellow,

Yellow, if put into the Fire; but by lying there long it acquires a brownish Redness. Near *Carlovassi* is found an insipid black Earth, which they use in dying Thread, and is therefore supposed to partake of Vitriol. The Country about *Bavonda* is full of a fine Bole or red Earth, very dry, and adhering to the Tongue when tasted; from which, by the Assistance of Linseed Oil, Iron may be extracted. Perhaps the Earthen Ware, for which *Samos* was anciently famous, was made of this Bole: But though the *Samians*, according to *Aulus Gellius*, were the first Potters, none of them follow that Business at present, the Country being furnish'd with all such Wares from *Ancona*, except their Jars for Wine and Brandy, which come from *Scio*. We have mention made by *Dioscorides* and *Pliny* of two Sorts of white Earth found in this Island, which were used medicinally by the Ancients; and also of the *Samian* Stone, which was useful in polishing Gold, and of great Service in many Distempers: But the present Inhabitants of *Samos* know nothing of these Matters, nor do they give themselves any Trouble about such Enquiries.

I HAVE already observ'd that *Samos* abounds with all manner of Provisions necessary for the Support of its Inhabitants: and I may add, that the Island in general, some low marshy Grounds excepted, enjoys a healthful Air, and the Natives live to a good old Age*. The Women here have no Regard to Neat-

* *M. Tournefort* tells us that he met with a Greek Monk in this Island who was a hundred and twenty Years old, and even then amused himself with cutting of Wood and looking after a Mill. This honest Caloyer, it seems, had never in the Course of his Life drank any other Liquor than Wine and Brandy:

But lest the Wine-bibbers should draw unjust Conclusions from this Instance, *M. Tournefort* subjoins that of *M. Lupazzolo* the Venetian Consul at *Smyrna*, (mention'd before in this Volume, p. 300.) who lived to the Age of a hundred and eighteen Years, and never drank any thing but Water.

ness, which is so particularly agreeable in the Fair Sex, for they scarce shift above once a Month. Their Habit is a Vest after the *Turkish* Mode, with a red Coif, and a white or yellow Tassel hanging down their Backs; as also does their Hair, which is usually parted into two Tresses, at the Bottom whereof hang little Plates of Tin, or Silver of a coarse Alloy, for they have hardly any other in the Country.

THE famous *Pythagoras* was a Native of *Samos*, and will be for ever an Honour to that Island, on account of the Rank he held among the ancient Philosophers. After having travell'd into a great many Countries, and enrich'd his Mind with Variety of excellent Learning, he return'd to the Place of his Nativity, but did not make a long Stay in it, on account of the tyrannical Government that *Polycrates* had establish'd there; who however had the highest Regard for him, and shew'd him all the Esteem due to his extraordinary Merit. Indeed the Study of the Sciences, and particularly of Philosophy, is scarce compatible with the least Degree of Slavery: He therefore went into *Italy*, and resided usually at *Crotona*, *Metapontum*, *Heraclea*, or *Tarentum*. The whole Country soon felt very happy Effects from the Presence of this excellent Philosopher; an Inclination for Study, and a Love of Wisdom, diffusing themselves almost universally. Multitudes flock'd from the neighbouring Cities to get a Sight of *Pythagoras*, to hear him, and to improve by his salutary Counsels. The several Princes of the Country took a Pleasure in inviting him to their Courts, which they thought honour'd with his Presence; and all were delighted with his Conversation, and glad to learn from him the Art of Government.

HIS School soon became more famous than any that had ever been before him, and he had no less than five or six hundred Disciples; but before they were admitted in that Quality, he obliged them to undergo a Probation for five Years, during which
Time

Time he enjoin'd them to keep the strictest Silence; to teach them Modesty and Attention according to *Apuleius*; or, according to *Clemens Alexandrinus*, to abstract their Minds from sensible Objects, and inure them to the pure Contemplation of the Deity. He taught the Unity of a supreme God, that he is a simple, incorruptible, and invisible Being; and therefore only to be worshipp'd with a pure Mind, with the simplest Rites, and those of his own prescribing. He made great Use of Arithmetick, or the Science of Numbers; and asserted, that Virtue, Health, Friendship, every thing that is good, even God himself, was nothing but *Harmony*. *Pythagoras* had travell'd much in the East, and undoubtly borrow'd from the *Persian Magi* most of those Principles of Philosophy and Religion, by which he afterwards acquired so much Reputation and Respect; but his Doctrine of a *Metempsychosis* or Transmigration of Souls he learnt from the *Egyptians*, by which indeed he taught the Immortality of the Soul, though at the same time he corrupted and debased the ancient Doctrine of the *Magi* concerning that important Article. He is said to have excell'd in every Branch of Science: According to *Dio- genes Laertius*, he learnt Divination and the interpreting of Dreams among the *Chaldeans* and *Hebrews*; in *Egypt* he learnt their whole System of symbolical Knowledge, and all their Theology: And *Porphry* tells us that he acquir'd the mathematical Sciences in his Travels; Geometry from the *Egyptians*, the Doctrine of Numbers and Proportions from the *Phenicians*, and Astronomy from the *Chaldeans*.

BEFORE *Pythagoras*'s Time, those who excell'd in the speculative and practical Sciences, and were distinguish'd by an exemplary Life, were call'd *Sages* or *Wise-Men*; which indeed, according to the Style of the *Greeks*, signifies little more than what we now express by *learned Men*; for *Sophist*, though honourably anciently, is now become a Term of Reproach. *Py-*
thagoras

Pythagoras however, thinking the Title of *Wise Man* too assuming, as implying the actual Possession of Wisdom, and therefore not proper for an humble Enquirer after it, was the first who gave himself the modest Appellation of *Philosopher*, or *Lover of Wisdom*; a Name which has been ever since given to those who apply themselves to the Study of Natural Science and Morality. His Disciples had the greatest Reverence for every Word he utter'd, and if he did but barely affirm a thing, they immediately believ'd it without any Examination: *He said it**, (meaning their Master *Pythagoras*) was with them a sufficient Proof of the Truth of any Doctrine or Proposition. It is not certainly known, whether *Pythagoras* ever publish'd any thing in Writing; but this is certain, that we have now nothing of his extant. The little Poem, call'd the *Golden Verses* of *Pythagoras*, was composed by one of his Disciples, which some affirm to be *Lyfis*, and others *Empedocles*.

OUT of *Pythagoras*'s School have proceeded a great Number of illustrious Persons, who have done infinite Honour to their Master; as *Zaleucus*, *Charondas*, *Archytas*, and many more, whom it would be tedious to enumerate. From his School, in short, the World was furnish'd with wise Legislators, able Politicians, great Proficients in all the Sciences, Men capable of governing States, and being Ministers of the greatest Princes. A long time after the Death of *Pythagoras*, that Part of *Italy* which he had cultivated and improved by his Instructions, and which was then call'd

* *Ἰπὸς αὐτοῦ*, *Ipse dixit*. — Hereupon M. *Rollin* observes, that the Disciples of *Pythagoras* carried their Deference and Docility too far, in thus waving all Enquiry, and in sacrificing implicitly their Reason and Understanding; a Sacrifice, says he,

that ought to be made only to the divine Authority, which is infinitely superior to all our Reason and all our Knowledge; and which, consequently, has a Right to prescribe Laws to us, and dictate absolute Obedience.

Græcia Magna, was consider'd as the Nursery and Seat of learned Men, and maintain'd that glorious Character for several Ages. What an high Opinion the *Romans* entertain'd of this Philosopher's Wisdom appears from hence, that when the Oracle of *Delphos* had commanded them, during the War of the *Samnites*, to erect two Statues in the most conspicuous Part of *Rome*, the one to the wisest, and the other to the most valiant among the *Greeks*, they accordingly set up two in the *Comitium*, representing *Pythagoras* and *Themistocles*. Authors are not agreed as to the Time of *Pythagoras*'s Birth and Death, but he flourish'd about the sixtieth *Olympiad*, five hundred and forty Years before *Jesus Christ*.

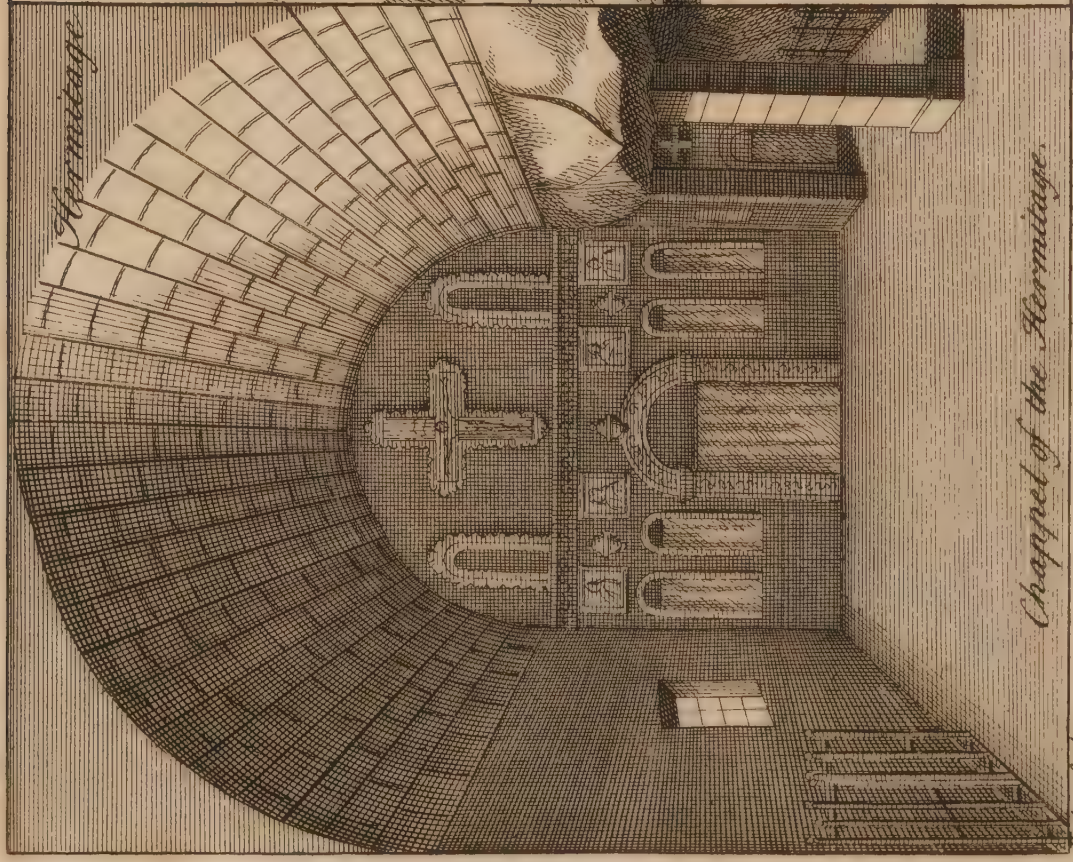
I HAVE nothing more to add concerning this great Philosopher, but that we met with a Medal in the Island of *Samos*, on one Side whereof is the Head of *Trajan*, and on the Reverse is *Pythagoras* sitting before a Column that supports a Globe, towards which he seems to be pointing with his Right Hand. *Fulvius Ursinus* gives us a Medal with the same Head, but with this Difference on the Reverse, that *Pythagoras* rests his Left Hand on the Globe. The like Medals are seen with the Heads of *Caracalla* and *Etruscilla*; and we also meet with one of *Commodus*, on the Reverse of which is *Pythagoras* pointing with a Rod to a Star on the Celestial Globe, probably that of *Venus*, whereof, according to *Pliny*, he was the first Discoverer.

AFTER a short Stay in *Samos*, our Curiosity determin'd us to visit the little Island of *Pátmos*, now call'd *Patino* or *Palmosa*, which lies about forty Miles South-West of *Samos*, so that we were not above twelve Hours in our Passage from one Island to another. Our Vessel came to an Anchor in Port *la Scala*, one of the finest in the *Archipelago*, and able to contain a pretty large Fleet. It is on the North Side of the Island, as are also the Ports of *Sapsila* and *Gricou*, on the West

is Port *Merica*, and on the South another call'd *Dia-corti*; all of them good ones, but especially those towards the North. But though *Patmos* is considerable for its Harbours, they are of no great Service to the Inhabitants, for they have been so often infested with Pirates and Rovers, that the greatest part of the People have quitted the Shores, and settled amongst the Mountains.

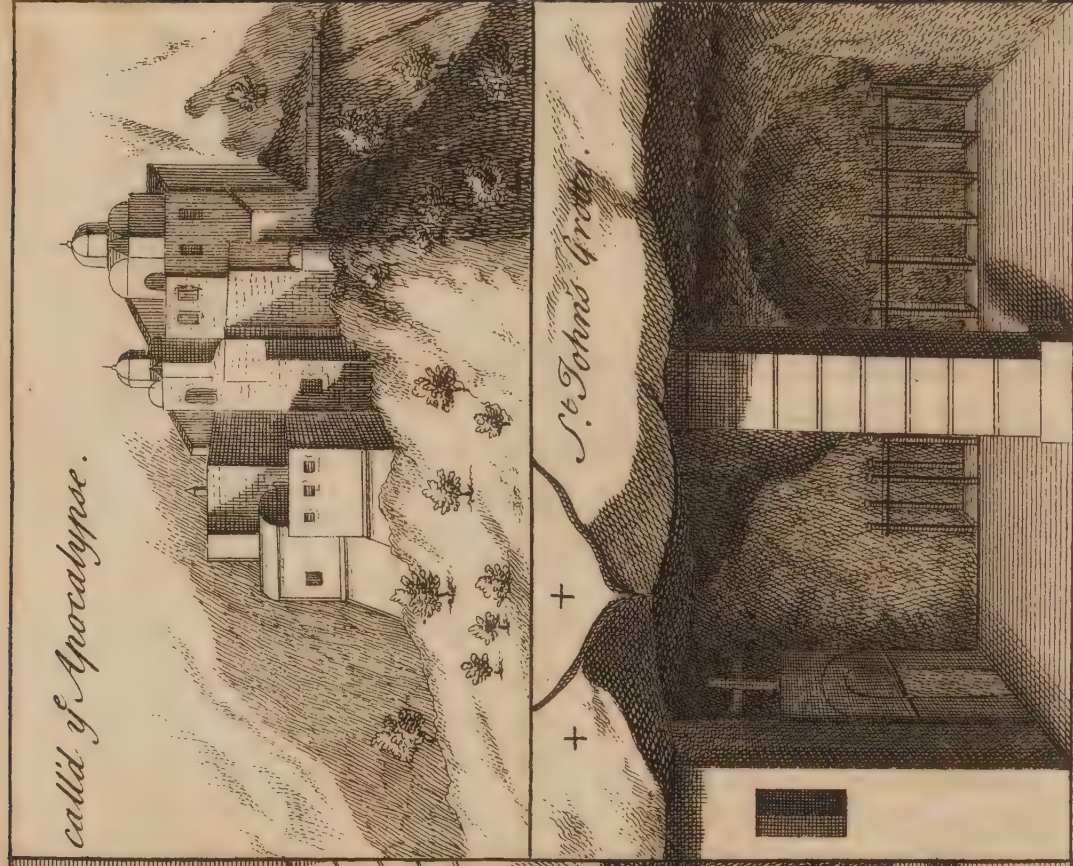
THE whole Island of *Patmos* is not above twenty Miles in Circumference, though *Pliny* makes it thirty; which indeed will be true enough, if all the Turnings and Windings of the Coast are included in the Computation. The Town belonging to the Port of *la Scala*, which is the chief if not the only one in the Country, stands upon a Hill near three Miles from the Harbour, and is much better built than those in many of the Islands that carry on a larger Commerce. In the Middle of the Town is the Convent of St. *John*, a very strong Building, which may be look'd upon as a Castle, consisting of several irregular Towers. There is a small Chapel belonging to this Convent, painted very indifferently, according to the Manner of the *Greeks*; wherein they shew the Body of one of their Saints nam'd *Christodulus*, that is, *Servant of Christ*; at whose Persuasion, say they, the Emperor *Alexis Commenes* founded this Monastery. The House has an annual Income of six thousand Crowns, and the Church-Plate is very handsome; but what is most remarkable are two large Bells that hang over the Gate-way, nothing of that kind being suffer'd by the *Turks* in most Parts of their Dominions. The Monks of *Patmos*, however, are allow'd this Privilege, on account of a particular Veneration the *Turks* have for the Memory of St. *John*. There are above a hundred Caloyers belonging to this Monastery, but not more than fifty or sixty generally resident, the rest of them being employ'd in looking after their Farms in the neighbouring Islands.





Hermitage

Chappel of the Hermitage.



callid of Apocalypse.

St John's Grotto.

THE House of the *Apocalypse*, as it is call'd, is a poor Hermitage depending on the Convent of St. *John*, and is situate on the Side of the Mountain between the Convent and the Port of *la Scala*. The Way to it is cut in the Rock, and is very narrow and rugged: It leads to the Chapel, which is a pretty little Building in the *Gothic* Taste, about seven Yards in Length, and four in Breadth. On the right of this is what they call St. *John's* Grotto, the Entrance whereof is seven Foot high, with a square Pillar in the Middle. In that Part of the Rock that forms the Roof of the Grotto they shew a Fissure or Crack, through which, according to a Tradition they have, the Holy Ghost dictated the Revelation to St. *John*. They usually make Strangers a Present of some Pieces of this Rock, pretending they have the Virtue of expelling evil Spirits, and curing various Distempers.

As to the Tradition of the *Greeks* concerning this Grotto, it is certain from St. *John's* own Account, that he received his Revelations in the Isle of *Patmos*, whither he was banish'd in the Persecution under *Domitian*, about the Year of *Christ* 95, after having been dipp'd in a Cauldron of boiling Oil at *Rome* by Order of that Emperor, and miraculously taken out unhurt. *Domitian* being kill'd not long after St. *John's* Banishment, he regain'd his Liberty under the succeeding Emperor *Nerva*, and return'd to *Ephesus* in the Year 97, where he wrote his Gospel. Authors indeed are not well agreed about the Time of St. *John's* Continuance in the Isle of *Patmos*, some making his Exile last but eighteen Months, according to the Computation I have chosen; though others, as *Irenæus*, fix it at five Years; and the Author of the *Chronicon Paschale* extends it to fifteen. This Evangelist is generally supposed to have led a single Life, and is noted for his indefatigable Pains and Boldness in preaching the Gospel; but whether he died a natural Death, or suffer'd Martyrdom, is uncertain.

THE *Apocalypse*, of all the Books of the New Testament, is that about which the ancient Fathers and the Practice of the Church were the most and the longest divided; nor is it easy to determine when it was first universally received as canonical. St. *Jerom* relates, that the *Greek Church* doubted of its Authentickness even in his Days: *Basil* and *Gregory Nazianzen* absolutely reject it, and the Council of *Laodicea* never mention it in their Canon of the sacred Writings*. By some it was attributed to the Heretic *Cerintbus*; and by others to another *John*, a Disciple of the Evangelist. This *Dionysius Alexandrinus* endeavours to make appear by shewing how different the Style of St. *John's* Gospel is from that of the *Revelation*, which last he censures as written in bad *Greek*,

* It may not be amiss to observe here, that the *Alogians*, a Sect of ancient Hereticks, so call'd from their denying *Jesus Christ* to be the *Logos* or eternal Word, are represented by ecclesiastical Writers as great Declaimers against the *Apocalypse*, many of the Flights whereof they turn'd into Ridicule, particularly the Visions of the seven Trumpets, the four Angels bound on the River *Euphrates*, &c. — *Epiphanius* defends it against them, and takes Notice, that the Book is not a mere History, but a Prophecy; so that it is no Wonder the Author should express himself after the Manner of the Prophets, whose Style is usually figurative. — Of all their Objections against the Authority of this Book, that seems the best grounded which is drawn from those Words in the second Chapter, *Write to the Angel of the*

Church of Thyatira; for, say they, there was not any Christian Church in *Thyatira* at that Time. *Epiphanius*, who grants them this Point, is forced to have recourse to the prophetic Spirit, as if St. *John* foresaw the future Establishment of Christianity in that City. Some late Authors have made a good Amendment to *Epiphanius's* Answer; supposing it probable, that in the Time of that Father, the Catalogue of the Bishops, with other Acts, which shew that there had been a Church establish'd there from the Time of the Apostles, might not be known. *Grotius* adds, that tho' there was not, indeed, any Church of Gentile Converts at *Thyatira* when St. *John* wrote, yet there was one of *Jews*; as there had been another at *Thessalonica* before St. *Paul* preach'd in that Place.

and even finds Solecisms and Barbarisms in it in abundance; though he allows it to be an inspired Writing, and to contain a mystic Sense, which he says he admires even where he does not understand. On the other Hand, *Justin, Irenæus, Theophilus Antiochenus, Apollonius, Clemens Alexandrinus, and Tertullian*, make no Doubt of its being canonical. The third Council of *Cartbage*, held in 397, placed it in the Canon of the New Testament, since which Time it has been acknowledged both by the Eastern and Western Churches; though some orthodox Writers have rejected the *Apocalypse* as a Book which countenanced the Reveries of *Cerintbus* touching the carnal Reign of *Christ* on Earth, or what is usually call'd the *Millennium*.---- But to return to *Patmos*.

THE civil Affairs of the Island are managed by two Administrators annually chosen by the Inhabitants from among themselves. These collect the Capitation and Land-Tax, which both together amount to a thousand Crowns, besides some Presents that must be made to the Captain-Bashaw and his Officers when they come to receive the Money for the Grand Signior. There are neither *Turks* nor *Latins* in the Country, in which respect the poor *Greeks* are happy, whose Number is about two thousand; but it is remarkable that much the greater Part of these are Females. To say the Truth, the Women here are naturally handsome; but disfigure themselves so intolerably with Paint that they are really frightful; by which, however, they endeavour to render themselves more desirable, and are particularly fond of Strangers, so that a Man may get a Wife in this Island without any manner of Difficulty. *

* *M. Tournefort* pleasantly observes, that ever since a certain Merchant of *Marseilles* married one of the Women of *Patmos* for her Beauty, they fancy there's

not a Stranger comes hither but to make the like Purchase. They look'd upon us, says he, as very odd Fellows, and seem'd to be mightily surprized when

THE Bishop of *Samos* is usually reckon'd the Diocesan of *Patmos*, but their Papas frequently receive Ordination from other Bishops. As to the Number of Priests in the Island, it is uncertain; but we may suppose they are in proportion to the Chapels, of which they reckon above two hundred and fifty, and many of them are very pretty Buildings. There are scarce any Antiquities to be found in *Patmos*, nor any Ruins worthy of Observation. We saw indeed a few Fragments of Marble Columns at the Port of *Cascula*, which seem'd to be of a good Design, and are perhaps the most ancient in the *Archipelago*. They are probably the Remains of some Temple of the chief Town, which formerly stood thereabouts, and bore the Name of the Island. In the Port of St. *John's* Church there's an Inscription, and another in the Nave, both which are so defaced by Time as to be quite illegible.

THE Isle of *Patmos* is one of the barrenest in all the *Archipelago*, full of Rocks and stony Mountains, and almost destitute of Trees or Herbage, the highest whereof is that of St. *Elijah*. In Summer most of the Springs are dried up, and I do not know that there is one River in the Island, so that they often suffer much by a Scarcity of Water. The Country does not produce much Wheat or Barley, nor is the Wine of their own Growth sufficient for the Consumption of the Inhabitants, so that they import some from *Santorini*; and as for Corn, they fetch it from the neighbouring Continent of *Natolia*, and even from the Coasts of the *Black Sea*, not only for their own Use, but to vend again to Foreigners. They have Plenty of Rabbits, Partridges, Turtles, Quails, Pigeons, Snipes, and other Game. As to Figs, they have no great Quanti-

they were told we only came to search for Plants; for they imagin'd, on our Arrival, we should

carry into *France* a dozen Wives at least.

ties,

ties, though they practise Caprification; for there are but few Fig-trees in the Island.

WE were glad to leave this barren Country as soon as possible, to which no other Motive had led us but a Desire of seeing the Place of *St. John's* Banishment; and accordingly we got on board a small Vessel that was going for a Lading of Corn to *Scalanova* on the Coast of *Natolia*, from whence we proposed to return to *Smyrna* by the way of *Ephesus*. Meeting with a little bad Weather, we were four Days in our Passage, one of which we spent in the *Port of the Galleys* in the little Streight of *Samos*, and arrived safe at *Scalanova* the first of *November*.

As we made but a very short Stay in this Place, all the Account I can give of it will be comprised in a little Compass. The Port of *Scalanova* looks towards the West, and on the South Side of it lies the City, which rises gradually up the Brow of a Hill, affording a delightful Prospect. Few Towns in *Turkey* make a handsomer Appearance, for the Houses are well built and cover'd with Tiles, the Pavement of the Streets is good, and they are most of them strait and spacious. None but *Turks* and a few *Jewish* Families live within the Walls, the *Greeks* and *Armenians* inhabiting the Suburbs only. There are about six thousand *Turks* in the Place, half that Number of *Greeks*, and four or five hundred *Armenians*. The Trade of the Town is not very considerable, but consists chiefly in Wines, Raisins, Corn, and *Turkey* Leather. A great many old Marbles are to be seen in *Scalanova*, which was the *Neapolis* of the *Milesians*; and it is remarkable that its modern Name agrees well with the ancient.

ON the third of *November* we set out for *Ephesus*, having hired a *Janizary* to attend us, not only as a Guide but a Guard also; the Road, as we were inform'd, being frequently infested with Robbers. The Country about *Scalanova* is full of Vineyards, between which we travell'd for two Miles, when we pass'd

through a Breach of a great Wall, which they tell us serv'd anciently as an Aqueduct to convey Water to *Ephesus*; but seeing no Appearance of Arches, we concluded it was built for some other Purpose. We continued our Journey along a Road full of Windings and Turnings, as our Guide led us, having the Sea on our Left Hand, and for the most Part Mountains on our Right, till we came into the Plain of *Ephesus* near the Mouth of the River *Cayster*. From hence the Road runs Eastward, and then again inclines to the North, where we cross'd a Stream that falls into the *Cayster*, proceeding from a Morass on our Right, beyond which are the Ruins of *Diana's* Temple, and what they call *St. Paul's* Prison, whereof I shall speak more particularly hereafter. Thus traversing the Plain we enter'd *Ephesus* about Twelve o'Clock, having left *Scalanova* at Eight in the Morning.

It is a melancholy thing to see *Ephesus*, formerly one of the most flourishing Cities of *Asia*, that was so early favour'd with the Light of the Gospel, whose Church was honour'd with an Epistle from *St. Paul*, and receiv'd such salutary Advice from *St. John*, as we find in the *Revelation*, by our Lord's express Command*; I say it is an affecting Consideration, that this once illustrious City is now reduced to a miserable Village, scarce considerable for any thing but the Ruins that are spread around it, which sufficiently testify its ancient Splendor and Magnificence. The Village at present consists of forty or fifty Houses inhabited by *Turks* and *Greeks*, and a Castle in the Possession of the *Turks*,

* Our Lord first commends the Church of *Ephesus*: *I know thy works, and thy labour, and thy patience—and that for my name's sake thou has labour'd, and has not fainted.* He then blames her because she had left her first Love, advising her to repent

and do the first works, adding this Threatning, *Or else I will come and remove thy Candlestick out of its place, except thou repent:* Which seems to be completely fulfill'd in the Destruction of that glorious Church and City, *Rev. ii. 6.*

which

which stands upon a little Hill stretching from North to South, and commands the whole Plain of *Ephesus*.

THIS Plain, at the East End of which the present Town of *Ephesus* is situated, is four or five Miles in Length, and two in Breadth. It is encompass'd on all Sides with high rocky Mountains, except towards the Sea, which washes it on the West; so that its Shape is somewhat like that of an ancient *Circus* or *Stadium*. The River *Cayster* * runs through the Middle of the Plain, leaving the Town and all the ancient Ruins to the South-East, and falls into the Sea near a Western Promontory running out from the Southern Range of Mountains. The various Wings of this River have made some conclude it to be the *Meander*, who had never seen the true one in *Caria*; but that it is the *Cayster*, is evident from all ancient Testimony, and confirm'd by several Medals of *Commodus*, *Septimus Severus*, *Valerian*, and *Gallienus*. On the Reverse of one that I have seen, the River is represented by a Figure in a sedent Posture, holding a Reed in one Hand, a *Cornucopia* in the other, and leaning on an Urn pouring out Water.

THOUGH the Plain of *Ephesus* is delightful, yet the Situation of *Smyrna* has something in it much more noble; the Hill, which is at the Bottom of the Gulph, seeming design'd, like an Amphitheatre, to shew a fine City to the best Advantage; whereas *Ephesus*, were it in its flourishing State, would lose much of its Beauty and Grandeur by being buried in a Hollow. As to the Port of *Ephesus*, on account of which so

* According to the Ancients, this River abounded with Swans; whence, *Ovid*,

Flumineæ volucres medio caluere Caystro. Met. II. 253.

And in another Place,

Non illo plura Caystros
Carmina canorum labentibus audit in undis. Met. V. 386.

many Medals have been struck, it was never comparable to that of *Smyrna*, though it was much better formerly, when the Vessels ran up into the very River; but the Mouth of the *Cayster* being now choak'd with Sand, there is nothing at present but an open dangerous Road for Shipping, which is little frequented. As we go to the Port, we see a great many Ruins and old Marbles on the Banks of the River; where undoubtedly stood that Part of *Ephesus* which was built by *Lyfimachus*, and the Arsenals mention'd by *Strabo*.

THE Castle or Citadel, which, as I have said, is inhabited and guarded by *Turks*, seems to be of no older Date than the Times of the later *Greek* Emperors, several curious Fragments of antique Marble being carelessly intermix'd in the Walls amongst other less valuable Materials. But at a little Distance from hence towards the South, we see the Remains of another Citadel, of greater Antiquity, the Works whereof were cover'd with the finest Marble. A Gate of this is still standing, commonly call'd the *Gate of the Persecution*, which is remarkable for three Bas-Reliefs of admirable Workmanship, as plainly appears, notwithstanding they are much injur'd and defac'd. That on the Left has been the finest of all, but is most abused: It is about five Feet long, and half as high; and represents a Bacchanal of Children playing and rolling amongst Vine-Branches. The middle one is a Foot higher than the other, and twice as long, but has also suffer'd considerable Injury. We counted fourteen or fifteen Figures on it, some Men, some Women; several of the Men quite naked, and others in *Roman* Habits. One Man lies naked on the Ground, near the Figure of a Horse; and another Man has hold of his left Leg, endeavouring to drag him along; whence some have conjectur'd it was design'd to represent *Heſtor* drawn behind the Chariot of *Achilles*; but as no Chariot is to be seen, there is no Foundation

tion for such a Supposition. Others, with as little Probability, have imagin'd it related to the Persecution of the primitive Christians under the *Roman* Emperors; and from hence the Gate has obtain'd its Name. But though it is entirely uncertain what this Sculpture represented, those who suppose it design'd for some *Roman* Triumph seem to have the greatest Reason for their Conjecture. As to the third Bas-Relief, on the Right Hand, it is almost as high as that in the Middle, but not above four Feet in Length: It contains seven or eight Figures, Men and Women, but what the Whole represents I leave to those who are better skill'd in Antiquity.

TOWARDS the West, at the Foot of the Hill on which the Castle is built, stands the Church of St. *John* the Evangelist*, now converted into a *Mahometan* Mosque. The Outside of this Edifice has nothing to recommend it; but in the Inside we find the Roof, which is a double one, supported in the Middle by three Columns of Granite, admirably well polish'd, one whereof is thirteen Feet in Circumference, with a white Marble Capital of the Composite Order. The two others are not much less than this, but their Capitals are not half so beautiful, being in the Fashion of the modern *Greeks*. Their Pedestals are not seen, so that probably they stand deep in the Ground. On each Roof of the Church is a little ill-proportion'd Cupola, and at one End of it the *Turks* have now erected a Minaret. It has a Court or Area on the North Side of it, round which there was anciently a Cloyster, as is conjectur'd from some broken Columns yet remaining.

* From this Evangelist, M. *Tournefort* informs us, *Ephesus* has taken its modern Name of *Aiasalouc*, by which it is known both to the *Greeks* and *Turks*. The *Greeks*, it seems, give

St. *John* the Title of *Aios Seologos*, instead of *Agios Theologos*, the Holy Divine, pronouncing the *Theta* like a *Sigma*; and from *Aios Seologos* they have made *Aiasalouc*.

GOING Eastward from the *Gate of the Persecution*, we come to a ruin'd Aqueduct, which was the Work of the *Greek* Emperors, and serv'd to convey Water to the Castle as well as the City, from a Spring mention'd by *Pausanias*. The Arches are supported by square Pillars, which consist of fine Pieces of Marble; and there are Inscriptions on them, which speak of the first *Cæsars*. The *Greeks* live near this Aqueduct, and the *Turks* in the more Southern Part of the Village. Very few of the Inscriptions are legible, and others are so high that we could make nothing of them; nor could the *Greeks* lend us any such thing as a Ladder. From hence the ancient City extended itself principally to the South; but *Ephesus* has been so often demolish'd, that such Matters are not easily determin'd.

WE set apart a Day to take a View of the Ruins that lie West and South-West of the present Town. About half a Mile Southwards is a rocky Hill, in which is a Cave about three Yards Diameter, incrust'd at top with Congelations, that make it a very pretty Grotto; and at a little Distance is a semicircular Cavity, almost in form of a Theatre. Not far from hence we come to some ruinous Arches, where they tell you was the Cave or Grotto of the *Seven Sleepers*, who hiding themselves there in the Persecution under the Emperor *Dioclesian*, fell asleep, and did not wake till about two hundred Years afterwards. If we believe the Story, we may suppose they were extremely surpriz'd when they found how the Face of the City was chang'd, their Friends and Acquaintance all dead, the Money they had about them not current, and all People become Christians.

KEEPING Westward under the same Hill, we pass'd by several vast Heaps of Ruins, one of which is known to be a *Circus* or *Stadium* from its Figure and Length, and seems to have had a kind of Theatre at the End of it, separated from the two parallel Walls; and a
little

little to the North are the Remains of an Amphitheatre, as the Position of them leave no Room to question. Here it was, in all Probability, that the Rabble of the City assembled at the Instigation of *Demetrius* the Silver-Smith, who thought his Craft was in Danger by *St. Paul's* preaching against the Idolatry of the *Ephesians*, who worshipp'd the Image of *Diana*, which they believ'd fell down from *Jupiter*; for it is said that *the whole City was fill'd with Confusion, and having caught Gaius and Aristarchus, Men of Macedonia, Paul's Companions in Travel, they rushed with one accord into the Theatre**.

SOUTH-WEST of the *Circus* is a large Arch or Gate, with Part of a Wall standing on each Side of it, all of excellent Marble; which is supposed to be the Front of a Christian Church built out of the Ruins of some more ancient Edifice, several of the Stones having Pieces of Inscriptions on them quite unintelligible, though some are accidentally preserv'd entire. The Mould of the Arch is good, but not proportion'd to the Shafts that support it, for it makes more than a Semicircle.

THE next thing we come to, still keeping to the South-West, are the Ruins of the celebrated Temple of *Diana*, esteem'd one of the Wonders of the World. This stately Edifice was situated at the Foot of a Mountain, and near the Edge of a Morass, which I took notice of before, in our Way from *Scalanova* to *Ephesus*. In the Opinion of *Pliny*, they chuse this marshy Ground to build on, as less exposed to Earthquakes; but this Choice was attended with a prodigious Expence, for they were obliged to make vast Drains to carry off the Water that fell down from the Mountains, and throw it into the Morass and the River *Cayster*. These Drains or Vaults have by some

* See the whole Account of Verse 24. to the End of the this Affair in *Acts* xix. from Chapter.

Travellers been taken for a Labyrinth*, but there is not the least Reason to think they were design'd for such a Purpose; it plainly appears by looking into them, that they were intended for nothing else than to carry off the Water; or at least it was necessary, in such a wet and moorish Place, to have a Foundation of that Nature for so vast a Pile of Building. *Philo Byzantinus* takes notice of this Contrivance, and tells us they were forc'd to make deep Passages, wherein they used such a Quantity of Stone, that they almost emptied all the Quarries of the Country. For the Foundations of these arch'd Drains, which were to bare so weighty a Structure, we are inform'd by *Pliny* that they laid Beds of Charcoal well ramm'd, and over them other Beds of Wool.

THIS surprizing Temple, built at the Expence of the most powerful Cities of *Asia Minor*, was four hundred and twenty-five Feet in Length, and two hundred and twenty in Breadth. It was supported by a hundred and twenty-seven Columns, at the Charge of the same Number of Kings; which will not appear impossible, if we consider that in ancient Times almost every great City had its particular King or Sovereign. Each of these Columns was sixty Feet high; and thirty-six of them were cover'd with Bas-Reliefs, one of which was done by the famous *Scopas*, and the rest by the most excellent Artists of those Times, who endeavour'd to out-do one another on this Occasion. The rest of the Temple was undoubtedly equal to the Columns in Magnificence; but little of Certainty can be

* The Foundations of this Temple may worthily be esteem'd a Labyrinth, according to *Sir George Wheeler*, but he does not say they were design'd for one. They went down amongst them, he tells us, by a long Packthread tied at the

Hole where they first enter'd; though with all the Light their Candles had, they made no great Discoveries, but being wearied with the thick Vapours of the Place, they return'd to the fresh Air.

learnt from its present Ruins, which have nothing extraordinary except their Thickness, the most part being of Brick cover'd with Marble, all pierced with Holes for the Cramps of those Plates of Brass with which it is thought to have been adorn'd. But few Fragments of Pillars are now to be seen, for the finest Stones among the Ruins of *Ephesus* have been carried to *Constantinople*.

THE very Day that *Alexander* the Great came into the World, the famous Temple of *Diana* at *Ephesus* was burnt by *Herostatus**; who being put to the Torture, in order to force him to confess his Motive by committing so infamous an Action, declar'd that he did it with a View of making himself known to Posterity, and to immortalize his Name by destroying so noble a Structure. The States of *Asia* endeavour'd to prevent the Success of his Views, by publishing a Decree prohibiting the mention of his Name: But their Prohibition was far from having the intended Effect, for almost all the Historians of that Age have taken notice of so monstrous an Extravagance, and at the same Time have recorded the Name of the Criminal.

WHEN *Alexander* afterwards came to *Ephesus*, he propos'd to the *Ephesians* to be at the whole Expence of rebuilding the Temple, provided they would put

* *Cicero* mentions a Saying of *Timæus* on this Occasion, which he reckons a very smart one, viz. That it was no wonder the Temple was burnt, because *Diana* was at that Time employ'd at the Delivery of *Olympias*, to facilitate the Birth of *Alexander*. His Words are: *Concinnè, ut multa, Timæus; qui, cum in historia dixisset, qua nocte natus Alexander esset, eadem Dianæ Ephesæ templum deflagavisse,*

adjunxit, Minimè id esse mirandum, quòd Diana, cum in partu Olympiadis adesse voluisset, abfuisset domo. De Nat. Deor. Lib.II.—*Plutarch* ascribes this Joke to *Hegesias* of *Magnesia*, but is far from approving of it, as *Cicero* does; for he says, the Reflection is so very cold, that it might have extinguish'd the Fire; though this Reflection of *Plutarch*, as *M. Rollin* observes, seems to be still colder.

his Name upon the Front of it: But they answer'd with a great deal of Politeness, or rather impious Flattery, *That it was not fit for one Deity to build Temples to another.* In order to carry on the Work, which was in Forwardness when *Alexander* made this Proposal, the *Ephesians* not only sold the Pillars of the former Temple, but all the Ladies of the City turn'd their Jewels into Money; and by this means they rais'd an Edifice much finer than that which had been destroy'd. No doubt but several skilful Architects were employ'd about this Building: One of them was *Cheremocrates*, who would have cut Mount *Athos* into a Statue of *Alexander*; but *Dinocrates* is said to have had the Superintendence of the Work, who was afterwards employ'd by that Prince to build the City of *Alexandria* in *Egypt*. *Chersiphron* is mention'd by *Pliny* as the Architect of *Diana's* Temple, and *Strabo* grants that he was the first, but says the Building was afterwards enlarged by another. The most famous Sculptors of *Greece* exerted their Skill in adorning this Temple, and the Altar was almost wholly the Work of *Praxiteles*: And we may reasonably conclude that *Apelles* and *Parrhasius*, the two most celebrated Painters of Antiquity, who were both of *Ephesus*, likewise enrich'd it with their excellent Performances.

IN the Time of *Herodotus* the City of *Ephesus* was at a Distance from the Temple of *Diana*; but this Historian makes no mention of the Statue of Gold that was set up there, according to *Xenophon*. *Syncellus*, who says this Temple was burnt, probably speaks of some Damage it receiv'd by Fire, but such as might be repair'd without rebuilding the whole Fabrick; so that the Temple which *Pliny* describes might be the same that *Strabo* saw in the Time of *Augustus*. But I must acknowledge there seems to me to be some Confusion in the Accounts which Authors give us of these different Temples; so that I barely relate what I find concerning

concerning them in History, leaving the whole to be reconcil'd by the Judgment of the Reader.

THE Temple of *Diana* had a Privilege of *Asylum* *, which reach'd to the Distance of a hundred and twenty-five Feet round about it. *Mithridates* enlarged it to a Bow-Shot, and *M. Antony* doubled the Distance, taking in Part of the City; but *Tiberius*, to prevent the Abuses committed on account of this Sort of Privileges, abolish'd them at *Ephesus*. The *Asylum* is not express'd upon the Medals of this City, till after the Emperor *Philip* the Elder had been there, and then only upon that of *Otacilla*; on the Reverse of which *Diana* of *Ephesus* is represented with her Attributes, the Sun on one Side, and the Moon on the other. We

* An *Asylum* is a Sanctuary or Place of Refuge, where a Criminal who shelters himself is deem'd inviolable, and not to be touch'd by any Officer of Justice. The Temples, Altars, Statues, and Tombs of Heroes, were anciently the ordinary Retreat of those who found themselves aggrieved by the Rigour of the Laws, or oppressed by the Violence of Tyrants. The *Israelites* had their Cities of Refuge, which were of God's own Appointment, where the Guilty, who had not committed any deliberate Crime, found Safety and Protection. The Heathens allow'd of Refuge and Impunity even to the vilest Offenders, either out of Superstition, or for the sake of peopling their Cities; and it was by this means that *Thebes*, *Athens*, and *Rome* were first stock'd with Inhabitants. Among the Christians, the Emperors *Theodosius* and *Honorius* having granted Immunities of

this Kind to Churches, the Bishops and Monks laid hold of a certain Tract or Territory; without which they fix'd the Bounds of the secular Jurisdiction; and so well did they manage their Privileges, that Convents, in a little time, became next a-kin to Fortresses, where the most notorious Villains were in Safety, and braved the Power of the Magistrate. At last these Privileges were extended, not only to Churches and Church-yards, but even to the Bishops Houses, whence the Criminal could not be removed without a legal Assurance of Life, and an entire Remission of the Crime. In time, however, these *Asyla*, or Sanctuaries, were stripp'd of many of their Immunities, in regard they served to countenance all manner of Wickedness, and to make Guilt more bold faced and daring: In *England*, particularly, they were entirely abolish'd.

have

have also a Medal of *Philip* the Younger, with the same Reverse, but a different Legend. On one of *Etruscilla* we find *Diana* represented with her Attributes and Stags, and the Legend the same with that upon the Medal of *Otacilla*. There are very few Cities, of which so many ancient Medals are still remaining, as there are of *Ephesus*, on some of which it is stiled the first or chief City of *Asia*; and on most of them *Diana* is represented, either with many Breasts, as *Minutius Felix* observes this *Ephesian* Goddess was, or as a Huntress, and set off with her Attributes. Many Medals are likewise to be found, on the Reverse whereof the Temple of *Diana* is represented with a Frontispiece sometimes of two Columns, sometimes of four, six, and eight, with the Heads of the Emperors *Domitian*, *Adrian*, *Antoninus Pius*, *M. Aurelius*, *Septimius Severus*, *Caracalla*, *Heliogabalus*, *Alexander Severus*, and *Maximinus*.

ABOUT the Ruins of this Temple are still to be seen the Remains of several Houses built of Brick, wherein some have conjectur'd that the Priests of *Diana* resided, who had the Care of the Virgin-Priestesses, but not till they had been made Eunuchs. Not far from these Ruins is the Morass before spoken of, full of Reeds and Rushes, which some have taken for the Lake *Seleusinia* mention'd by *Strabo*; but others place that Lake on the opposite Side of the *Cayster*, where there is a small standing Water, which to us appear'd muddy as we view'd it at a Distance.

THE last thing we took notice of hereabouts is a Building of white Marble call'd *St. Paul's Prison*, which stands on a Hill half a Mile Westward of *Diana's* Temple. The Structure, I confess, is strong enough to deserve the Name, consisting of thick Walls, which are not much decay'd, though they have the Appearance of Antiquity. It is divided into four Rooms, and has only one Entrance. But from the Convenience of the Situation, I rather judge it to
have

have been a Watch-Tower than a Prison; for it affords us a fine Prospect of the Sea Westward, of the Town Eastward, of the Windings of the River *Cayster*, and, in a Word, of the whole Plain, and the several ancient Ruins I have been describing.

BEFORE we leave *Ephesus*, let us just look back into History, and single out some of the most remarkable Events that have Relation to that City, from the Time of its happy and flourishing Condition, to its present State of Desolation and Obscurity. To search after the Names of the Founders of *Ephesus* would be a laborious and fruitless Enquiry; for it is of no great Consequence to know whether it was built by the *Amazons*, or *Androclus*, or one of the Sons of *Codrus* King of *Athens*. We find the City made some Figure during the Wars between the *Athenians* and *Lacedæmonians*, and was generally so politick and careful of her own Interest as to keep a good Understanding with the strongest Side. *Alexander* the Great, after the Battle of the *Granicus*, came to *Ephesus*, and there establish'd a Democracy; the Place was taken by *Lysimachus*, one of his Successors; and *Antigonus* in his turn got Possession of it, and there seiz'd the Treasures of *Polysphercon*.

HISTORY tells us that *Hannibal* had an Interview with *Antiochus* at *Ephesus*, to concert Measures against the *Romans*. The Proconsul *Manlius* spent the Winter there after he had defeated the *Galatians*. A terrible Massacre was made of the *Romans* in this City, by the Order of *Mithridates*. *Pompey*, and *Cicero*, the last of whom made no Step in *Greece* without finding new Subjects of Admiration, did not fail to visit so renowned a City as *Ephesus*. But *Scipio*, the Father-in-Law of *Pompey*, did not shew any great Respect for this Place, for he seized the Treasures of *Diana's* Temple. *St. Paul's* preaching at *Ephesus* is well known to Christians; and it is thought that *St. John*, after our Saviour's Death, chose this City for his Residence: It is certain,

certain, he retir'd thither when he was releas'd from his Banishment, and there wrote his Gospel, as has been already observ'd; and in this City *St. Timothy*, the first Pastor of the *Ephesian* Church, is said to have suffer'd Martyrdom. *Augustus* honour'd *Ephesus* with a Visit, and the Inhabitants erected Temples to *Julius Cæsar* and to the City of *Rome*. *Tiberius* rebuilt great Part of it: On the other hand, the *Persians* plunder'd it in the third Century, and not long afterwards it suffer'd in the same Manner from the *Scythians*. In all Probability the celebrated Temple of *Diana* was finally destroy'd under *Constantine*, in consequence of an Edict of that Emperor, whereby he commanded that all Heathen Temples should be demolish'd.

THIS City was too considerable to be overlook'd, and consequently was expos'd to the Ravages of the *Mahometans* as well as its Neighbours. *Anna Comnena* relates, that the Infidels having made themselves Masters of *Ephesus* in the Reign of her Father *Alexis*, he sent thither *John Ducas* his Father-in-law with a Body of Troops, who defeated the *Mahometans* in the *Ephesian* Plain below the Citadel, taking two thousand of them Prisoners. As this Battle was near the ancient Citadel, of which it is probable that *Comnena* speaks, it is evident that a fine Part of the City must have been then destroy'd. In the Beginning of the thirteenth Century *Theodorus Lascaris* made himself Master of *Ephesus*. The *Mahometans* return'd thither again in the Reign of *Andronicus Paleologus*, who came to the Throne in the Year 1283. *Mantachias*, one of their Princes, conquer'd all *Caria*; and was succeeded by *Homur*, Son of *Atin*, Prince of *Smyrna*.

AFTER the Battle of *Angora*, the victorious *Tamerlane* commanded all the little Princes of *Asia Minor* to come and join him at *Ephesus*, and spent a whole Month in plundering the City and the neighbouring Country; carrying away, according to *Ducas*, not
only

only the Gold, Silver, and Jewels, but even the very Cloaths of the Inhabitants. Soon after the Departure of the Conqueror, *Cineites*, a great *Turkish* Captain, Son of *Carasupasi*, who had been Governor of *Smyrna* under *Bajazet*, declar'd War against the Children of *Atin*, who had settled at *Ephesus*. He immediately ravaged the Country at the Head of five hundred Men; and afterwards, with a larger Number of Troops, attack'd and took the Citadel. But some time after, another *Homur*, Brother of the former, (who was then dead) enter'd into a League with *Mantachias* Prince of *Caria*, who assisted him with an Army of six thousand Men, with which they march'd to besiege *Ephesus*. *Carasupasi*, the Father of *Cineites*, commanded in the City, having a Garrison of three thousand Men; and his Son *Cineites* was then at *Smyrna*. The *Ephesians* made a vigorous Defence; notwithstanding which, the Besiegers found means to set fire to the City, and in two Days time the greatest part of it was reduced to Ashes. *Carasupasi* retir'd to the Citadel, and held out bravely for a considerable Time; but his Son being not able to send him any Succours, he at length surrender'd to *Mantachias*, who restor'd *Ephesus* and its Territory to *Homur*, and imprison'd *Carasupasi* and his principal Officers in the Castle of *Mamalus*, on the Borders of *Caria*. Hereupon *Cineites* goes on board a Galley, and sails to *Mamalus*; and having given his Father notice of his Arrival, he and his Fellow-Prisoners plied the Guards with Liquor till they made them drunk, and then taking the Advantage of their Insensibility, they let themselves down the Walls of the Castle by Ropes, and escap'd to *Smyrna*. Having a little recover'd themselves, at the Beginning of the Winter they undertook the Siege of *Ephesus*, when *Homur*, in his turn, was forced to retire into the Citadel, the City being abandon'd to the Soldiers, who there committed all manner of Outrages without Restraint. In the midst of these Calamities, however,

Peace was made between the contending Parties, and *Cineites* gave *Homur* his Daughter in Marriage. *Ephesus* afterwards fell into the Hands of *Mahomet* the First, who having overcome not only all his Brothers, but all the *Mahometan* Princes who opposed and embarrass'd him, remain'd at last in peaceable Possession of the Empire: And from that Time the *Turks* have continued Masters of *Ephesus*; but the Place is now inconsiderable, its Trade having been remov'd to *Smyrna* and *Scalanova*.

ON the 10th of *November* we set out from *Ephesus* for *Smyrna*, attended by the same *Janizary* who had conducted us from *Scalanova*, who was well acquainted with the several Roads, and on whom we thought our Safety in a great measure depended. About a Mile and a half from the Castle of *Ephesus* we pass'd the River *Cayster* over a handsome Bridge, built chiefly with antique Marbles, under which the Stream runs very swiftly, and turns some Mills at a little Distance. As we travell'd along the Valley, we had steep frightful Mountains on our Left, but after riding a few Miles they had a more agreeable Aspect, being cover'd with Woods of fine Olive-Trees, which grow without any Culture, and yet bear excellent Fruit, much more than the People of the Country are able to gather. The Road from hence over the Mountains, which is the nearest, is most infested with Robbers; upon which account our *Janizary* advis'd us to keep to the Eastward along the Plain, where we could not so easily be surpriz'd by those unwelcome Visitors. After travelling five or six Hours, sometimes through Woods, and sometimes in an open Country, with a Range of Mountains still on our Left, we came to a large *Turkish* Burying-Ground, where abundance of broken Pillars and other Marbles are set up for Grave-stones; and at some Distance we discover'd several Pieces of old Walls and other Ruins, from whence it is evident that a large City has stood here formerly; but we could not find

find any Inscription to ascertain its Name, nor get any Information on that Head from the ignorant Natives hereabouts. On the Brow of the adjacent Mountain is a little Village call'd *Cabagia*, consisting of twenty or thirty Houses, the Inhabitants whereof have a Tradition among them, that there was once a City in that Neighbourhood; which is all they know of the Matter. Some have conjectur'd that it was the ancient *Metropolis*, but others think that City stood somewhat nearer *Smyrna*, where there is a Village call'd *Tourbali*, which perhaps is a Corruption of the Name *Metropolis*.

KEEPING still under the Mountain, we sometimes travell'd on an ancient Military Way, as appears from the Pavement in several Places; and having pass'd through two or three Woods, wherein we observ'd many Turpentine-Trees as large as Ashs or Oaks in *England*, we came in the Evening to the Ruins of an Aqueduct, which runs from the Foot of the Mountain a Mile or two along the Plain to the above-mention'd Village of *Tourbali*. In this poor Place we lay all Night, meeting with mean Accommodation, but however as good as could be expected; and the *Turks* treated us with Civility on account of our *Janizary*, as we imagin'd; for otherwise, we understood, they are not very complaisant to Strangers. When we came to look round the Village in the Morning, we found it full of old Marbles and even in our Caravan-fera we saw some Columns of a whitish Granite; but I do not remember that we met with one Inscription.

WE left this Place about Ten in the Morning, having six Hours Journey from thence to *Smyrna*; and in a short Time we cross'd several little Streams, and one that may deserve to be call'd a River, but I neither know their ancient nor modern Names. Hereabouts we began to wind towards the Left, and at last came into the direct Road beyond the Mountains

at a Town call'd *Jemourasi*; having thus, by the Prudence of our Guide, avoided a great deal of Fatigue and Danger. At this Place we took some Refreshment, but did not stay long enough to make any particular Observations: It seem'd, however, to be as pretty a Village as we had seen in these Parts, the little Mosques and Sepulchres surrounded with Cyprus-Trees making it look very delightful. From hence we continued our Journey over a large Plain, for the most part uncultivated, and in many Places cover'd with Shrubs, and here and there some Pine-trees intermix'd. As we drew near *Smyrna*, the Military Way above-mention'd appeared very plainly, being paved with large square Stones, and still remaining entire for a considerable Length. Just before we enter'd the City, our Road led us over a Hill, from whence we had a fine View of the Plain we had cross'd; and descending into the Valley, we pass'd a small Stream that runs behind the Castle, and arriv'd in good Health at our former Lodgings in *Franks-Street* about Five in the Evening, where we met with a hearty Welcome from our generous Friends and Acquaintance.

In our Way between *Ephejus* and *Smyrna* we took a *Tree-Frog*, which the *Greeks* call *Spordaca*, and bringing it alive to our Apartment, we kept it several Days upon a Branch of Lentisk, during which Time it afforded us an agreeable Amusement; and the Animal, in my Opinion, is such a Curiosity in Nature, that it deserves a particular Description. Its Size and Shape is like that of other Frogs, but it is of a deep green Colour; and when it lies close to the Ground, it resembles one half of a large Walnut with the convex Part uppermost; for its Feet are then so doubled underneath it, that they are not to be discern'd. But whereas the common Frogs love to be always amongst the Grass or in the Water, these delight to climb Shrubs, Bushes, and Trees, and to sit chirping on the Twigs

Twigs and Branches. For this Purpose Nature has made a peculiar Provision, its Toes ending in little round Knobs, about the Bigness of a Pin's Head, from whence issues such a clammy Substance, as enables it to jump from one Bough to another with very little Danger of falling; for if it touch the smallest Twig, or the smoothest Leaf, with any one of its Feet, it sticks to it so fast, that it thereby surprizingly recovers its whole Body. This perhaps may seem incredible to those who have not seen it; but I have observ'd it several Times, nor could I perceive that it held by grasping, as Birds and Squirrels do, but merely by the Strength of that glutinous Matter before-mention'd, which I suppose it can emit or retain at pleasure. I put it into Water, and found it would swim like other Frogs; but it never offer'd to dive, and endeavour'd to get out of that cold Element as soon as possible.

THE Winter now came on apace, and the great Rains began to fall, which overflow'd many of the Plains, and made the Roads almost impassable; and indeed we had frequent Storms and tempestuous Weather, attended with Thunder and Lightning, all the remaining Part of the Year; for it is remarkable, that in the *Levant*, especially throughout the *Archipelago*, they have seldom any Rain or Thunder but in Winter, whereas in our Climate we have most Thunder in Summer, and the heaviest Showers. This prevented our making Excursions into the neighbouring Country, as we intended to have done during our Stay at *Smyrna*; but perhaps it was a Means of preserving our Health, at least it afforded us an Opportunity of Rest and Refreshment after the Fatigues we had undergone, and, by giving us fresh Spirits and Vigour, made us the more able to encounter the Dangers and Hardships we might still reasonably expect to meet with before we had brought our Travels to a Conclusion. What made this gloomy Season pass away the more agreeably was the good Company of our Coun-

trymen and other *European* Merchants, who maintain a chearful Correspondence one with another, by whom we were accommodated with every Thing even beyond our Desires, and treated with all the Tokens of a sincere and generous Friendship. In a Word, we had elegant Fare, accompanied with charming Conversation; and in particular, we spent our *Christmas*, the usual Time of feasting and rejoicing among Christians, with the greatest Pleasure and Satisfaction, paying and receiving mutual Visits and Compliments, and indulging ourselves in innocent Mirth, with the same Freedom as if we had been in our native Country, or any other Part of *Europe*.

THE Beginning of the new Year we began to look out carefully for a Passage to *Sidon*, where the *French* have a Consul who goes annually to *Jerusalem*, as has been already mention'd, to whom our good Friend and Companion M. *Du Marais* was to carry Letters from the Consul of the same Nation at *Smyrna*. After we had waited with Impatience till the Middle of *January*, but to no purpose, we thought it not proper to let slip an Opportunity that offer'd, of embarking in a *Turkish* Saick or Merchantmnn bound to *Tripoli* in *Syria*, which was also to touch at *Rhodes* and *Cyprus*. Accordingly we made a Bargain with the Master of the Vessel, put our Tents and other Baggage on board, and having taken a hearty Farewel of our *European* Friends, whose Kindness we ought always to remember and mention with the utmost Gratitude, we sail'd from *Smyrna* the 18th of *January* 1733-4, with a favourable Gale at *East*, and as pleasant Weather as could be expected in the Winter Season.

HAVING got safely out of the Bay of *Smyrna*, and doubled Cape *Carabouron*, we put into the Port of *Scio* to wait for a North Wind to carry us out of the *Archipelago*; and the Wind happily coming about to that Point the next Morning, we weigh'd Anchor, and the Day following pass'd by the Western Cape of *Samos*,

Samos, leaving *Nicaria* and the Isles of *Fourni* on our Right. In this Cape of *Samos* the Sailors tell us there appears a Light in the Night-time, which is plainly to be seen at Sea, but is invisible on Shore; and the Place being so steep that no Person can be supposed to inhabit there, they will needs have the Fire to be miraculous*; but as we sail'd by this Island in the Day-time, I can neither deny nor confirm their Assertion. On the 23^d we left the Isle of *Patmos* to the Westward, and the next Day pass'd by abundance of little Islands, most of them uninhabited, and all of them so inconsiderable as not to deserve any particular Notice. The 24th we were becalm'd off the Island call'd *Lango* by the *Franks*, *Stanchio* by the *Turks*, and anciently *Cos* or *Coos*.

THIS Island affords a pleasant Prospect as we approach it, being for the most part a fine level Country, but rising gradually into Hills towards the East, from whence several little Streams fall into the Plain, and render it exceeding fruitful. It is about eighty Miles in Circumference, lying twelve Miles distant from the South-west Part of the Continent of *Natolia*, and has one large Town in it of the same Name with the Island, which has a good Harbour defended by a Castle. The *Turkish* Gallies frequently lie in this Port, and their Shipping often touch here in their Passage from *Constantinople* to *Egypt*. The Country abounds with Cypress and Turpentine-Trees†, and is furnish'd with

* M. *Thevenot* says he saw this Light, and consider'd it attentively for the Space of an Hour, it appearing to be about two hundred Paces from the Sea-side, and rising and falling like a Candle; and, in short, he seems to believe it is miraculous: But M. *Tournefort*, not quite so superstitious as his Countryman, says he is persuaded of the con-

trary; and supposing that any such Fire was ever perceiv'd, he doubts not but it was kindled either by the Monks or Shepherds, partly to divert themselves, and partly to keep up the Belief of the great *Miracle*, as is it call'd by the Priests of the Island.

† M. *Thevenot* tells us of a Tree in this Island, whose Bran-

Variety of Plants that are valuable for their medicinal Virtues: And as for the Wines of *Coos*, we find them famous in Antiquity†. The present Inhabitants are most of them *Greeks*, as in the other Islands of the *Archipelago*, except the *Turkish* Garrison of the Town and Castle.

As our Vessel lay off this Island, the Sight of it naturally brought to our Memory some of those eminent Men to whom it formerly gave Birth, who have render'd their Names immortal, and done Honour to their Profession and to their native Country. At the Head of these stands that Prince of Physicians *Hippocrates*, whose superior Abilities so establish'd his Reputation; that both Ancients and Moderns are unanimous in giving him his just Applause. In the Time of this great Man a Pestilence made terrible Devastation in several Parts of the World; which is said to have begun in *Ethiopia*, from thence to have pass'd into *Libya* and *Egypt*, then to have invaded *Judæa*, *Phœnicia*, *Syria*, and the whole *Persian* Empire, and lastly to have spread itself into *Greece*, and broke in upon *Athens* like a raging Torrent. *Thucydides*; who was

ches spread to such a vast Distance from its Trunk, that two thousand Men might easily stand under its Shade. He says its Boughs were supported by Props of Timber and Pillars of Stone, there being several Barbers Shops, Coffee-houses, and such-like Places underneath it, with a great many Seats and Benches. He adds, that the Tree was like

a Sycamore, but bore a Fruit like a Chestnut. As to the Truth of this Account, I leave it to the Judgment of the Reader.

† The Wines of this Island were reckon'd loosening and purgative by the Ancients, as appears from that Passage of *Horace*,

Si dura morabitur alvus.
Mitulus & viles pellent obstantia conchæ.
Et lapathi brevis herba; jida bos non sine Coo.

Sat. IV. Lib. 2.

And upon the same Account they are call'd *lubrica*, that is

alvum solventia, by *Perfius*,
Sat. V. 135.

seized

seized with that Distemper, but recover'd, and afterwards freely visited many others that were afflicted with it, has described very minutely the several Circumstances and Symptoms that attended it; in order, as he himself says, that a faithful and exact Account of that Calamity might serve as an Instruction to Posterity, in case the like should ever happen again. *Lucretius* has also given us a poetical Description of it; and *Hippocrates*, who was employ'd in visiting the Sick, has written of it as a Physician.

THIS Pestilence baffled the utmost Efforts of Art, and the most robust Constitutions were not able to withstand its Attacks: In a Word, it swept away vast Numbers at *Athens*, and amongst the rest *Pericles*, one of the greatest Men that City ever produced, who, while he lived, was the main Stay and Support of the *Athenian* Republick, and who perhaps is the only one of whom it can be said, that he maintain'd himself in full Credit for forty Years together in a popular Government. He acted, as an excellent Historian observes, with so much Wisdom, Moderation, Disinterestedness, and Zeal for the publick Good; he discover'd, in all things, so great a Superiority of Talents, and gave so exalted an Idea of his Experience, Capacity, and Integrity, that he acquired the Confidence of all the *Athenians*, and fix'd, in his own Favour, during the long Time he was in Power, their natural Fickleness and Inconstancy. He suppressed that Jealousy, which an extreme Fondness for Liberty had made them entertain against all Citizens distinguish'd by their Merit and Authority: And the most surprising Circumstance is, he gain'd this great Ascendant merely by Persuasion, without employing Force, low Artifices, or any of those little Shifts which a mean Politician excuses in himself, upon the specious Pretence, that the Necessity of the publick Affairs and Reasons of State make them necessary. --- But to come to what relates to *Hippocrates*.

THE Plague, as has been hinted already, had made grievous Havock in *Persia*, before it spread itself into *Attica*: Upon which Occasion *Artaxerxes*, the *Persian* Monarch, who had heard of the vast Reputation of *Hippocrates*, caused him to be invited by Letters to come into his Dominions, in order to prescribe to those who were infected. The King made him the most advantageous Offers, setting no Bounds to his Rewards on the Side of Interest, and, with regard to Honours, promising to make him equal with the most considerable Persons of his Court. But all the tempting Glitter of the *Persian* Riches and Dignities could not corrupt *Hippocrates*, or stifle that Hatred and Aversion which the *Grecians* had entertain'd for the *Persians*, ever since those *Asiatics* had invaded their Country. The honest Physician therefore sent this Answer to his Invitation, *That he was free from either Wants or Desires, that he owed all his Cares to his Fellow-Citizens and Countrymen, and that he would not leave the Grecians in Distress to give his Assistance to Barbarians.* *Artaxerxes*, enraged at this Denial to the highest Degree, sent to the City of *Cos*, the native Place of *Hippocrates*, and where he then resided, commanding the Inhabitants to deliver him up, that he might be punish'd according to his Insolence and Perverseness; and threatening, in case of Refusal, to demolish their City, and lay waste their whole Island. The *Coans*, however, let this haughty Monarch know, that the Menaces of *Darius* and *Xerxes* had not been able to make them comply on another Occasion; and that his Threats should be equally impotent on the present; that, let the Consequence be what it would, they would never give up their Fellow-Citizen into his Hands; and that they relied upon the Gods for Protection.

As *Hippocrates* had said that he owed himself entirely to his Country, so the Moment he was sent for to *Athens* he went thither accordingly, and continued there

there while the Plague raged with the greatest Fury, nor did he leave the City till it was quite free from that Distemper. He devoted himself entirely to the Service of the Sick, and sent several of his Disciples into the infected Parts of the Country, after he had instructed them in what manner to treat their Patients. The *Athenians*, affected with the deepest Sense of Gratitude for the generous Care and Attendance of this great Physician, ordain'd by a publick Decree, that he should be initiated in the most exalted Mysteries, in the same Manner as *Hercules* the Son of *Jupiter*; that a Crown of Gold should be presented him; and that the Decree by which it was granted should be read aloud by a Herald at the *Panathenæa**, a solemn

* This Festival was first instituted by *Erichonius* or *Orpheus*, and call'd simply *Athenæa*; but was renew'd and enlarged by *Theseus*, when he had united the several Towns of *Attica* into one City, and then call'd *Panathenæa*, or the Feast of all the *Athenians*. At first it continued only one Day, but afterwards was prolonged several Days, and celebrated with greater Preparations and Magnificence than was usual in the primitive Times. There were two Solemnities of this Name, the *great*, and the *little*; the former of which was kept once in five Years, and the latter every third Year, or rather, as some think, annually. In these Feasts were exhibited Racing, gymnical Exercises, and Contentions for the Prizes of Musick and Poety, which last were first instituted by *Pericles*: And ten Commissaries, elected out of the ten Tribes of the *Athenians*, presided on these Occasions to regulate the Forms,

and distribute the Rewards to the Victors. The first Day in the Morning a Race was run by Persons on foot, each carrying a lighted Torch in his Hand; and in the Afternoon they ran the same Course on horseback. The gymnical or athletic Combats follow'd the Races; and lastly the musical Contention, in which were sung the Praises of *Harmodius* and *Aristogiton*, who deliver'd *Athens* from the Tyranny of *Pisistratus's* Sons; to which was added the Elogium of *Thrasibulus*, who expell'd the thirty Tyrants. Sacrifices were also offer'd at these Solemnities, towards which every one of the *Athenian* Boroughs contributed an Ox; and of the Flesh that remain'd a publick Entertainment was made for the whole Assembly. In the greater Festival most of the same Rites and Ceremonies were practis'd as in the lesser, but were perhaps perform'd with more Splendor and Magnificence, with the Ad-

Festival

Festival celebrated at *Athens* in honour of *Minerva*: That the Freedom of the City should be given him, and himself be maintain'd, at the publick Charge, in the *Prytaneum*, all his Life-time, if he thought proper: In fine, that the Children of all the People of *Cos*, which had given Birth to so great a Man, might be maintain'd and educated in *Athens*, in the same Manner as if they had been Natives of that City.

THOUGH *Hippocrates* carried the Art of Healing to such a Pitch of Perfection, it is sunk at present to the lowest Ebb amongst the ignorant *Greeks* of the Islands of the *Archipelago*, and even those of the Continents of *Europe* and *Asia*. The Physicians all over the *Levant*, says *M. Tournefort*, are generally *Jews* or Natives of *Candia*, old Nurselings of *Padua*, who dare purge none but such as are upon the mending Hand. The whole Science of the Orientals, in matter of Distempers, consists in giving fat Broths to such as are in a Fever, and in reducing their Diet to next to nothing; that is, for the first fifteen or sixteen Days of a continual Fever, they will not suffer the Patient to take any thing but a slender Panada twice a Day, or two Doses of Rice-Water. Thus fares it with these poor *Greeks*, whom the slightest Fever, with their way of managing, reduces to Skin and Bones, and they are whole Years in recovering. *Hippocrates*, (adds the above-mention'd *French Traveller*) the most learned of all the *Greek* Physicians, had good Reason to condemn this outrageous Method of dieting, and prescribes Purgatives as soon as ever the Symptoms sufficiently appear. If the Patient grows light-headed, continues the same Writer) he is presently look'd upon as pos-

sition of some others, particularly the grand Procession wherein *Minerva's* sacred Garment was carried, upon which were curiously described the Achievements of that Goddess

against the Giants, and also the Effigies of *Jupiter*, the Heroes, and such as had distinguish'd themselves by their valiant and noble Exploits in the Service of their Country.

sefs'd by the Devil; the Physicians and Surgeons are immediately dismiss'd; and the Papas are sent for; who, after they have extoll'd the wise Conduct of his Parents or Relations, fall to repeating certain Prayers, and almost drown the Patient with Holy Water; and so torment him with Exorcisms, that, instead of abating, they add to his Deliriousness.

As the Island of *Cos* gave Birth to *Hippocrates* the Chief of Physicians, so it did likewise to *Apelles** the most celebrated Painter of Antiquity, who drew that famous Picture of *Venus* rising naked out of the Sea, which being hung up in one of the principal Temples of the Island, was from thence convey'd to *Rome* and dedicated to *Cæsar*, that Goddess being the supposed Mother of the *Julian* Family. This excellent Artist flourish'd in the Time of *Alexander* the Great, and was in high Favour with that Prince, who would suffer no other Person but *Apelles* to draw his Picture, nor any one to make his Statue but *Lysippus*†. How well the Painter succeeded in this Particular, may be judged from an Observation of *Plutarch*, That of two *Alexanders*, the one, begotten by *Philip*, was invincible;

* Our Author, probably deceived by some Authority or other which he relied upon without Examination, has involv'd himself in a Contradiction; for not long ago (p. 364 of this Volume) he made *Apelles* a Native of *Ephesus*, whereas that Painter was born in *Cos* according to all Authors that I have consulted.

I thought proper to point out this Mistake to the Reader, who doubtless will easily excuse it, considering that the best Writers are liable to Inadvertencies and Errors.—*Quand que bonus dormitat Homerus.*

† To this purpose he made a Decree, as several Authors inform us, particularly *Horace*:

*Edicto vetuit ne quis se præter Apellem
Pingeret, aut alius Lysippo duceret æra
Fortis Alexandri vultum simulantia.* —

Lib. II. Epist. I, 239.

None but *Apelles*' Hand shall paint my Face,
None but *Lysippus* make me breathe in Brass:
So spake his Edict. —

the other, drawn by *Apelles*, was *inimitable*. It is said he drew a Picture of *Campesse*, one of *Alexander's* Concubines, with whom he fell in Love; which that Prince understanding, generously resign'd her to *Apelles*. Most Authors say that *Alexander* had a Taste for the whole Circle of Arts, and knew their Value and Usefulness; and that Musick, Painting, Sculpture, and Architecture, flourish'd in his Reign, because they found in him both a skilful Judgment and a generous Protector, who was both able to distinguish and to reward Merit: But *Ælian* tells us a Story which gives us no good Opinion of his Judgment in Painting; namely, That *Apelles* had drawn a fine Horse, which Piece *Alexander* did not much approve of, but that his Horse fell a neighing at the Sight of it; whereupon the Painter freely told the Monarch, that the Steed seem'd to understand Painting better than his Master. —Several other eminent Natives of this Island might be enumerated, but the two already mention may suffice, as being the most distinguish'd.

ON the 25th in the Morning it blew a gentle Gale from the North-West, which at length grew so strong; that it drove us from the Course we intended to have kept along the Coast of *Natolia*, and carried us between the Islands of *Rhodes* and *Scarpanto*. This latter, anciently call'd *Carpathus*, from whence the Sea thereabouts obtain'd the Name of the *Carpathian* Sea, is situate between *Rhodes* and *Candia*. It is about forty Miles in Compass; is for the most part mountainous and rocky, and has several good Quarries of Marble. The principal Town is of the same Name with the Island; lies on the Western Coast of it, and has a tolerable Harbour. It is under the Dominion of the *Turks*; but, as the Seamen inform'd us, is chiefly inhabited by Christians of the *Greek* Communion.

THE 26th the Wind coming to the South-West; we doubled the Southern Promontory of *Rhodes*, and had

had a full View of *Atabyrus*, mention'd by *Strabo*. On the 27th in the Morning we had heavy Rain, with Thunder and Lightning; but the Wind continuing fair, about Two in the Afternoon we came to an Anchor in the Harbour of *Rhodes*, the chief Town of the Island, situated on its Eastern Coast. We lay ten Days in this Port, during which Time we had an Opportunity of viewing the Place, and making several Observations and Enquiries; but it being uncertain how soon our Vessel would sail, we made no Excursions into the Country.

RHODES is the most considerable Island in the Eastern Part the *Mediterranean*, except *Cyprus* and *Candia*. It lies about twenty Miles South of the Continent of *Asia Minor*, is threescore Miles in Length from North to South, and twenty-five Miles broad in some Places. It has formerly gone under the Names of *Asteria*, *Corymbia*, *Ethraea*, and many others; and as for the Name of *Rhodes*, some are of Opinion it was so call'd by the *Grecians*, from a Word in their Language signifying a Rose, on account of the great Number of those Flowers which the Country produces; whilst others have Recourse to Fable, and say that it received that Name from *Rhoda*, one of the Daughters of *Apollo* and *Venus*.

THE chief Town or City of this Island, call'd also *Rhodes*, stands partly on the Rising of the Hill, and is three Miles in Circumference. The Streets are most of them broad, strait, and well pav'd; and in the Middle of the largest Street there is a Pavement of white Marble, about a Foot broad, which runs from one End of it to the other. In this Street most of the Knights of *St. John of Jerusalem*, now commonly call'd the Knights of *Malta*, are supposed to have resided, several of their Coats of Arms being still visible in the Walls of their Houses, which have been handsome Buildings, but are now very much decay'd. The Palace of the Grand Master is at the upper

per End of the Street, but is now converted into a Prison for the Chams of *Tartary*, whom the Grand Signior sometimes deposes and banishes to this Place; and it is said he generally keeps some of the *Tartarian* Princes here, to set up against the reigning Cham, in case he disputes his Orders. The Church of *St. John*, which adjoins to this Palace, is turn'd into a Mosque; over the great Gate whereof is a little Niche, and above that a Bas-Relief, but pretty much defac'd, representing our Saviour, the Blessed Virgin, and *St. John* holding the Cross. The Inhabitants of *Rhodes*, properly speaking, are only *Turks* and *Jews*; for as to the *Christians*, though they are allow'd to have Shops within the Walls, and to come thither and follow their Business in the Day-time, they are obliged to retire every Night to their respective Habitations without the City.

THE Fortifications of *Rhodes* are very considerable, it being defended by three Walls and as many Ditches, and is esteem'd one of the strongest Fortresses in the *Turkish* Dominions. The Town has two Harbours, one of which is square and spacious, but it is rather too much expos'd to the Easterly Winds, and even to the North. When the Knights were in Possession of the Island, they intended to have made another Port near the Castle of *St. Angelo*, which would have been secure from all Winds whatever; but they lost the Place before they could put their Design in Execution. On the Right Hand, as we enter the Port, the *Turks* have built a new Tower, in the room of the old one which was call'd the Tower of *St. Nicholas*, and have furnish'd it well with Cannon. Over-against this, on the other Side of the Port, is the old Castle of *St. Angelo* above-mention'd, but it appears somewhat ruinous and neglected. This Tower and Castle at the Mouth of the Harbour, which is above fifty Fathoms wide, are built upon the two Spots of Ground where stood the Feet of the famous

famous *Colossus*, one of the seven Wonders of the World, of which I shall presently give a particular Account.

THERE is a Bastion on the Sea-side, adjoining to the Tower of *St. Nicholas*, wherein are mounted nine or ten very large Guns, which entirely command the Entrance of the greater Harbour. Next to this is the Galley-Port, which is cover'd by a Tongue of a Rock shooting out from the main Land, whereon stands an old Castle, call'd in the Time of the Knights the Castle of *St. Elmo*. This is a good Harbour and capable of containing a great Number of Gallies; but the Mouth of it is so narrow, that only one Galley can enter at a time. It is every Night shut up with a Chain, laid across from the Castle of *St. Elmo* to a little Fort over-against it, at the Extremity of a Mole which runs into the Sea about five and twenty or thirty Paces. At the other End of this Mole, towards the Land, stands another little Tower; and at a small Distance from it there is a *Turkish* Burying-Ground, wherein are the Sepulchres of the Beys of *Rhodes* and other Persons of Distinction, cover'd over with handsome Cupolas of Free-stone, supported by Columns and Arches. There is a Piazza, or Square, on the Side of the Galley-Port, planted with Trees, and adorn'd with an agreeable Fountain; and near the Bottom of the Port is the Arsenal, where they build Gallies and Saicks.

THE Walls of the City, especially towards the great Harbour, are very high and strong, on the Top of which are planted many small Pieces of Cannon, and below there are Port-holes for the largest. Over-against the Bastion that is between the two Ports, stands a good Tower encompass'd with a Ditch, which has several great Guns mounted upon it, to hinder any suspected Ships from approaching the Harbour. The Fortifications on the Landside are said to be equally strong, but Strangers cannot view them

with the same Liberty, for fear of giving Offence to the *Turks*, and being look'd upon as Spies or designing Persons.

ON the Side of the Town towards the Land there are two Gates, and one towards the Sea, over which last is placed the Head of a Dragon, which they tell us did incredible Mischief formerly in this Island, and wasted all the Country, till it was kill'd by *Deodace de Gozon*, a *Frenchman*, one of the Knights of *St. John of Jerusalem*. These Knights, it seems, frequently attack'd it, but the Scales being proof against their Arms, it destroy'd so many of them, that the Grand Master at length order'd them to make no more Attempts of that kind; but *Gozon*, however, by the Assistance of a Couple of Dogs, destroy'd afterwards this terrible Monster. For my part, I give but very little Credit to Stories of this nature, and therefore shall not amuse the Reader with the Circumstances of this pretended Combat, which deserves to be rank'd with that of *St. George*, and such-like romantick Fables. However, that there is a Head over the Gate is certain, which is every way as big as a Horse's Head, with a Snout somewhat resembling that of a Hog. The Top of it is flat, its Eyes are large, and the Jaws of it are slit up to the Ears, having long sharp Teeth both above and below. Its Skin appears to be very hard, and of a greyish Colour; but this last Particular, by reason of the Dust that sticks to it, cannot be positively determin'd. What Creature this Head belong'd to, I shall not pretend to affirm; but I am inclined to think it is no other than that of a Crocodile, which might probably be brought from *Egypt* to this Island.

THE Air of *Rhodes* is reckon'd very healthful, and the Country exceeding pleasant, cloath'd with Trees and Herbage almost continually green; and the Sky is generally so serene and clear, that seldom a Day passes wherein the Sun does not shine upon it, if we

may

may depend upon *Pliny's* Observation. How true this may be, if consider'd with respect to the whole Island, I cannot say; but this I am sure of, that whilst we lay in the Port of *Rhodes*, we had not a Sight of the Sun for two or three Days together. The Country affords every thing necessary for the Support of its Inhabitants, and Plenty of those things which render Life agreeable, especially Wines*, which are very much admir'd; though it must be acknowledged they have not abundance of Corn, but then they are well supplied with it from the neighbouring Continent of *Natolia*.

THE celebrated *Colossus* of *Rhodes*, of which I promis'd to give an Account, was a brazen Statue of a prodigious Size, whose Face represented the Sun, or *Apollo*, to whom this Image was dedicated. The Height of it was seventy Cubits, or one hundred and five Feet, and every Part proportionable, the Thumb being so big that few Men could grasp it with their Arms, and every Finger of the Size of an ordinary Statue. One of its Feet stood on one Side of the Mouth of the Harbour, and the other on the opposite Side, as already mention'd; so that Ships under Sail pass'd between his Legs†. *Demetrius Poliorcetes*

* Amongst the several Species of Vines which *Virgil* enumerates, he does not forget to mention the *Rhodian*:

*Non ego te, mensis & Diis accepta secundis,
Transferim, Rhodia* ————— Georg. II. 101.

From whence it seems as if the Wine of this Island was frequently used by the *Romans* in their Libations; and accordingly Mr. *Dryden* has thus translated the Passage:

The *Rhodian*, sacred to the solemn Day,
In second Services is pour'd to *Jove*,
And best accepted by the Gods above.

† A modern Historian, after having describ'd this enormous Statue, gives us his Sentiments concerning it, which seem to me to be very judicious. “ I find “ it doubted, says he, by some “ of our Moderns, whether “ there ever was such a Statue

having come to an Accommodation with the *Rhodians*, after he had besieged their City for a Twelve-month without being able to take it, presented them, at his Departure, with all the military Engines he had employed in carrying on the Siege. These they afterwards sold for three hundred Talents, (about three hundred thousand Crowns) which they expended, together with an additional Sum of their own, in erecting this wonderful *Colossus*. *Chares*, a Native of *Lindus* another Town in the Island, who had been educated under that great Artist *Lysippus*, was the Statuary employ'd in the Work, which he was twelve Years in compleating; having begun it the Year before Christ 300, and finish'd it in the Year 288.

SIXTY-SIX Years after this, that is, 222 Years before our Saviour, *Rhodes* suffer'd very great Damage by a violent Earthquake. The Walls of the City, the Arsenals, and most of the Houses, were reduced to a ruinous Condition; and this mighty *Colossus*, which seem'd to be proof against the Injuries of Time, was thrown down and demolish'd. The Loss occasion'd by this Earthquake amounted to immense Sums; and the *Rhodians*, reduced to the utmost Distress, sent Deputies to all the neighbouring States and Princes, imploring Relief in that melancholy Conjunction. It

“ as the *Colossus* above men-
 “ tion'd; and indeed the extra-
 “ vagant Dimensions ascrib'd to
 “ it would tempt the most credu-
 “ lous to doubt the Truth of
 “ this Relation, were it not
 “ mention'd by so many Writers
 “ of Reputation, and at a Time
 “ when Learning was at the
 “ Height, and there were so
 “ many ingenious Men among
 “ the *Greeks* and *Romans*, who
 “ would infallibly have contra-
 “ dicted the Story if it had been

“ altogether a Fiction. What
 “ I am inclined therefore to
 “ believe of this *Colossus* is, that
 “ there was at *Rhodes* an Image
 “ dedicated to the Sun of a
 “ prodigious Size and Dimen-
 “ sions; but that from some
 “ hyperbolical or figurative Ex-
 “ pressions used by some Wri-
 “ ters, which others have taken
 “ to be literally true, the Di-
 “ mensions have been confide-
 “ rably magnified beyond the
 “ real Size.”

is said indeed, that they represented their Condition worse than it was in reality, and exaggerated their Losses to a great Degree: But however that be, an Emulation worthy of Praise, and scarce to be parallel'd in History, prevail'd in favour of that unfortunate City; and *Hiero* and *Gelon* in *Sicily*, and *Ptolomy* in *Egypt*, signaliz'd themselves in a peculiar Manner on that Occasion. The two *Sicilian* Princes contributed above a hundred Talents to repair the Loss sustain'd by the *Rhodians*, and erected two Statues in the publick Square, one of which represented the People of *Rhodes*, and the other those of *Syracuse*; the former placing a Crown on the latter, to testify, as *Polybius* interprets it, that the *Syracusans* thought the Opportunity of relieving the *Rhodians* a Favour and Obligation to themselves. *Ptolomy*, besides other Expences amounting to a considerable Sum, supplied that People with three hundred Talents, a Million of Bushels of Corn, Timber sufficient for building twenty Gallies, and a vast Quantity of Wood for other Uses; all which Donations were accompanied with three thousand Talents for erecting the *Colossus* anew. *Antigonus*, *Seleucus*, *Prusias*, *Mithridates*, and several other Princes, as well as Cities, distinguish'd themselves by their Liberality to the Sufferers. Even private Persons strove to have a Share in this noble Act of Humanity; whereof History gives us a remarkable Instance in a Lady whose Name was *Chryseis*, who from her own Substance contributed a hundred thousand Bushels of Corn towards the Relief of the distressed *Rhodians*.

By these extraordinary Liberalities *Rhodes* was rebuilt in a few Years, and raised to a higher Pitch of Opulence and Splendor, than she had ever before experienced; for some Authors have affirm'd, that the Money arising from the Contributions already mention'd amounted to five Times as much as the Loss which the *Rhodians* had sustain'd. But in my Opinion

this People behaved a little dishonourably in return for so much Kindness and Generosity; for instead of employing the Sums they had receiv'd in replacing the *Colossus*, according to the Intention of several of the Donors, they pretended that the Oracle of *Delphos* had forbid them to do it, and commanded them to preserve that Money for other Purposes. Thus the *Colossus* lay neglected on the Ground for the Space of eight hundred ninety-four Years; at the Expiration of which, that is, in the Year of our Lord 672, *Moa-wias*, the sixth Caliph or Emperor of the *Saracens*, having made himself Master of *Rhodes*, sold this Statue to a *Jewish* Merchant, who loaded nine hundred Camels with the Metal; which therefore, allowing eight hundred Pound Weight to each Load, (besides the Diminution we may reasonably suppose the Statue had suffer'd by Rust, and probably by Theft, in so long a Course of Time) amounted to seven hundred and twenty thousand Pound Weight, or three hundred and sixty Tons: A prodigious Quantity of Brass to be employed in forming one single Statue!

As I have mention'd the Siege of *Rhodes* by *Demetrius*, permit me to give an Instance of his Behaviour there, which I think redounds greatly to his Honour, as it shews his Taste for the Arts, and his Esteem for those who particularly distinguish'd themselves in improving and bringing them to Perfection. *Rhodes* was at that Time the Residence of a celebrated Painter, named *Protogenes*, who was a Native of *Caunus* a City of *Caria*, which was then subject to the *Rhodians*. The Apartment where he exercised his Profession was in the Suburbs, without the Walls of the City, when *Demetrius* first invested it; but neither the Presence of the Enemies who then surrounded him, nor the perpetual Din of Arms, could induce him to discontinue his Work, or quit his Habitation. *Demetrius*, being surpriz'd at his Conduct, one Day ask'd him his Reasons for such a Proceeding; to which

the Painter answer'd, *It is because I am sensible you have declared War against the Rhodians, and not against the Arts and Sciences,* Nor was he deceiv'd in that Opinion, for *Demetrius* actually shew'd himself their Protector; ordering a Guard to be placed round his House, that the Artist might enjoy as much Tranquillity as possible, at least Security in the midst of those Ravages and Tumults wherewith War is always accompanied. The Prince also frequently went to see *Protophenes* at Work. and could never sufficiently admire his continual Application, and his superior Excellency in the Art of Painting.

THE Master-piece of this Painter was an historical Picture relating to a fabulous Hero whom the *Rhodians* acknowledged as their Founder. *Protophenes* had employ'd seven Years in finishing this Piece; and when *Apelles* first saw it, he was transported with Admiration. During the whole Time he applied himself to this Work, if we may believe *Pliny*, he confined himself to a very rigid and abstemious Life, that the Delicacy of his Taste and Imagination might not be affected by his Diet; living chiefly on boil'd Lupines, a kind of Pulse which satisfied his Thirst as well as Hunger. This admirable Piece was carried to *Rome*, and hung up in the Temple of *Peace*, where it remain'd to the Time of *Pliny*; but it was at last destroy'd by Fire, sharing the Fate of the Temple wherein it was deposited.

THE same *Pliny* informs us, that one of the Figures in this Picture was a Dog*, which was admired by all

* Est in eâ canis mire factus, ut quem pariter casus & ars pinxerint. Non iudicabat se exprimere in eo spumam anhelantis posse, cum in reliqua omni parte (quod difficillimum erat sibi ipsi satisfecisset. Displicebat autem ars ipsa, nec minu

poterat, & videbatur nimia, ac longius à veritate discedere, spumaque illa pingi, non ex ore nasci; anxio animi cruciatu, cum in pictura verum esse, non verisimile, veliet. Absterferat sæpius mutaveratque penicillum, nullo modo sibi approbans.

good Judges, and had cost the Painter a great deal of Pains and Application, without his being able to finish it to his own Satisfaction, though he was sufficiently pleased with all the rest of the Performance. He endeavour'd to represent the Dog panting and foaming at the Mouth, as after a long Chace; and employ'd all the Skill he was capable of exerting on that Occasion, but still remain'd dissatisfied with what he had done. Art, in his Opinion, was more visible than it ought to have been; a mere Resemblance could not please him, nor scarce any thing but Reality itself; for he was desirous that the Foam should not seem painted, but be thought actually flowing out of the Mouth of the Animal. He frequently retouch'd this Part, and suffer'd a Degree of Torture from his Anxiety to express the Ideas he had form'd, in the most natural and lively manner. All his Attempts, however, were ineffectual, 'till at last, despairing of ever coming up to his Design, and falling into a violent Passion, he threw at the Dog's Mouth the Spunge with which he used to wipe out his Colours, whereby the Foam was represented to his Satisfaction, and thus Chance accomplish'd what Art had not been able to effect.

THIS great *Artist* is censured for being too difficult to be pleased, and for retouching his Pictures too frequently, sometimes diminishing by that means, instead of heightening their Beauties. *Apelles*, who allow'd *Protogenus* to have had a great Number of excellent Qualities, and almost regarded him as his Equal, or even as his Master, yet condemned in him this Defect, of not knowing when to finish his Works and lay down his Pencil; which Want of Discretion, as *Cicero* observes, or not knowing when to have done, is very pernicious to an Orator as well as a Painter;

Postremò, iratus arti quòd intelligeretur, spongiam eam impegit in viso loco tabulæ, & illa reposituit ablatos colores, qualiter

cura optabat; fecitque in picturâ fortuna naturam. *Plin. Lib. xxxv. cap. 10.*

and

and indeed it is a Fault to which the wisest of Men are extremely liable on many Occasions.

BEFORE I leave *Rhodes*, it may not be disagreeable to look a little into the History of that Island. According to Dr. *Heylin*, it was first peopled by *Dodanim*, the youngest of the Sons of *Javan*, and Grandson of *Japhet*, whom the *Greeks* call *Rhodanim*, and from whom he supposes the Country deriv'd its Name. This Change of the *D* into *R*, which Letters in the *Hebrew* are scarcely to be distinguish'd, is perhaps as good a Shift as to extract the Name of *Doris*, and the *Dorians*, in *Peloponnesus*, from the same *Dodanim*. But nothing is more obscure and uncertain than the Origin and Pedigree of Nations, especially when we depend entirely upon the Resemblance of Names, which are frequently strain'd and alter'd to serve an Hypothesis, without any other Authority to support our Conjectures. I shall therefore leave Disputes of this Nature to those who have more Leisure or Inclination to pursue them, and only meddle with such Parts of the *Rhodian* History as are free from Doubt and Obscurity.

ABOUT three hundred and fifty-eight Years before our Saviour, we find *Rhodes*, *Chio*, *Cos*, and *Byzantium* taking up Arms against *Athens*, upon which they had been long dependent: But a Peace was concluded three Years afterwards, whereby those Cities were left in full Enjoyment of their Liberty. The Freedom of the *Rhodians*, however, was of a short Continuance; for *Mausolus* King of *Caria*, who had assisted them in throwing off the *Athenian* Yoke, imposed his own upon them; and having openly declared himself in favour of the Rich and Powerful, he enslaved the People, and made them suffer exceedingly. He died the second Year after the Conclusion of the above-mention'd Peace, and was succeeded by his Queen *Artemisia*; who, being supported with all the Influence of the King of *Persia*, maintain'd her Power in

Rhodes

Rhodes and the other Islands lately subjected by her Husband.

WE are inform'd by *Vitruvius*, that after the Death of *Mausolus*, the *Rhodians*, not liking the Government of *Artemisia*, attempted to dethrone her ; and for that Purpose sail'd from *Rhodes* with their Fleet, and enter'd the great Port of *Halicarnassus*. The Queen, having had Notice of their Design, gave the Inhabitants Orders to keep within the Walls, and upon the Enemy's Arrival to raise great Shouts, and shew other Signs of Joy, as if they were ready to surrender the City. This was done accordingly ; and the *Rhodians*, being deceiv'd by the Stratagem, quitted their Ships in haste, leaving no Guard to take care of them, and ran confusedly into the Town without any Apprehension of Danger. In the mean time *Artemisia* came out with her Gallies from the little Port, through a small Canal which she had caused to be cut on purpose, enter'd the great Port, seized the Enemy's Fleet without Opposition, and, having put her own Soldiers and Mariners on board it, set sail immediately ; whilst the poor *Rhodians* were all put to the Sword, having no Means of escaping. As the Queen advanced towards *Rhodes*, the Inhabitants, seeing their Vessels adorn'd with Wreaths of Laurel, made no doubt but their Fleet had been victorious, and accordingly receiv'd it into their Harbour with great Acclamations and Rejoicing. Thus *Artemisia* got Possession of the City without Resistance, put the principal Inhabitants to Death, caused a Trophy of her Victory to be erected in it, and set up two Statues of Brass, one of which represented the City of *Rhodes*, and the other herself branding it with a hot Iron. --- All this does not express a forlorn and inconsolable Widow, that pass'd her whole Time in Grief and Lamentation, as *Artemisia* is represented by most Writers ; which makes it reasonable to suspect the Truth of
some

some Accounts we meet with of the excessive Mourning of that Princess.

THE *Rhodians* being thus entirely enslav'd by *Artemisia*, and unable to support any longer so severe and shameful a Servitude, had recourse to the *Athenians*, and implored their Protection. Though they had render'd themselves utterly unworthy of it by their Revolt, yet *Demosthenes* undertook to harangue the People in their Behalf; and having set forth their Crime in its full Light, and enlarged upon their Injustice and Perfidy, he then lays before the *Athenians* the great Maxims which in all Ages had constituted the Glory of that Republick; the forgiving of Injuries, the pardoning of Rebels, and the taking upon them the Defence of the Unfortunate. To the Motives of Glory he annexes those of Interest; shewing the Importance of assisting a City that favour'd the democratical Form of Government, and of not abandoning so valuable an Island. But whatever Effect this Discourse of *Demosthenes* had, it is very probable that the Death of *Artemisia*, who survived her Husband only two Years, re-establish'd the *Rhodians* in their Liberty.

FROM this Time it appears that the *Rhodians* applied themselves to Navigation and Commerce, and became very considerable for their naval Power. Their Island held the first Rank among those of the *Mediterranean*, as well for the Fertility of its Soil, as the Safety of its Ports and Roads, and on that Account was resorted to by great Numbers of trading Vessels from *Europe*, *Asia*, and *Africa*. It then form'd a small but very powerful State, whose Friendship was courted by all Princes; and it endeavour'd to oblige them all, by observing an exact Neutrality, and not intermeddling in the Wars and Quarrels of its Neighbours. As the *Rhodians* were limited to a little Island, all their Power flow'd from their Riches, and their Riches from their Commerce, which therefore they were sensible it was their principal Business to preserve

preserve as free as possible with the *Mediterranean* States, which all contributed to their Prosperity. By persisting in this prudent Conduct, the *Rhodians* had render'd their City very flourishing ; and as they had long enjoy'd an uninterrupted Peace, they became extremely opulent. But notwithstanding they appear'd to maintain an impartial Neutrality, their Inclination and Interest both attached them to *Ptolemy* King of *Egypt*, with which Country they carried on a large and advantageous Commerce. When *Antigonus*, therefore, demanded Succours of them in his War with *Cyprus*, they intreated him not to compel them to declare against *Ptolemy*, their ancient Friend and Ally : But this prudent Answer drew upon them the Displeasure of *Antigonus*, which he expressed in the severest Menaces ; and accordingly, upon his Return from his *Egyptian* Expedition, he sent his Son *Demetrius* with a numerous Fleet and Army, to chastise their Insolence, as he term'd it, and to reduce them to his Obedience.

THE *Rhodians*, who foresaw the impending Storm, sent to all the Princes their Allies, and to *Ptolemy* in particular, to implore their Assistance ; and the Preparations on each Side were immense. *Demetrius* arrived before *Rhodes* with two hundred Ships of War of different Dimensions, and above a hundred and seventy Transports, that carried about forty thousand Men, without including the Cavalry : He had likewise near a thousand small Vessels laden with Provisions, and all other necessary Accommodations for an Army. The Siege, in a Word, was one of the most remarkable that we meet with in ancient History, the City being defended by a brave People, who had able Commanders, and had acquired great Experience in maritime Affairs ; and attack'd, on the other hand, by so formidable an Enemy as *Demetrius*, who had a surprizingly inventive Genius for forming Machines of War, and who was one of the greatest Captains, and
the

the most expert in the Conduct of Sieges, that Antiquity ever produced. To relate the Particulars of this Siege, which lasted a whole Year, as has been already observ'd, would be too tedious, and inconsistent with my present Design, which is only to give a Summary of the *Rhodian* History. It was put an End to at last by a Treaty of Peace, wherein the Besieged obtain'd very honourable Terms, *viz.* That the Republick of *Rhodes* should retain the Enjoyment of its Rights, Privileges, and Liberty, without being subject to any Power whatsoever: That the Alliance which had always subsisted between the Republick and *Antigonus* should be renew'd and confirm'd, with an Obligation on the Part of the *Rhodians* to take up Arms for him in all future Wars, provided it was not against *Ptolemy*: And the City was to deliver a hundred Hostages, to be chosen by *Demetrius*, for the effectual Performance of the stipulated Articles.

I HAVE already related, that *Demetrius*, upon raising the Siege, made the *Rhodians* a Present of all his Machines of War, which they sold, and employ'd the Money in erecting the *Colossus*. That Statue has likewise been describ'd, and an Account given of its Destruction by an Earthquake, a Calamity whereby *Rhodes* sustain'd prodigious Damages, but which were amply repair'd by the compassionate Liberality of the neighbouring States and Princes, and that City quickly restor'd to its former Opulence and Splendor.

No sooner were the *Rhodians* recover'd from their distressed Condition, but a War broke out between them and the *Byzantines*, on occasion of an Impost which the latter had laid on all Ships that pass'd through the *Bosphorus*; a Tribute that was very grievous to the *Rhodians*, because of the great Trade they carried on in the *Black Sea*. This War, however, did not last long; for the *Rhodians* having found means to disengage *Achaëus* from the *Byzantines*, on whose Assistance they chiefly depended, a Peace was concluded

concluded between the two States, the *Byzantines*, consenting to put things upon the ancient Foot, and to take off the Tribute which had occasion'd the Rupture.

ABOUT two hundred Years before the Christian Æra, *Philip* King of *Macedonia* was engaged in a War with the *Rhodians*, over whom he gain'd an inconsiderable Advantage in a naval Engagement near the Island of *Lade*, opposite to the City of *Miletus*: But *Attalus*, King of *Pergamus*, having join'd his Fleet to that of the *Rhodians*, *Philip* was defeated in a second Battle off the Island of *Cbios*, wherein he had nine thousand Men kill'd, and a great Number taken Prisoners, with very little Loss on the Side of *Attalus* and the *Rhodians*.

BEING apprehensive, however, of coming under the Dominion of the *Macedonians*, the *Rhodians* thought it was most adviseable to side with the *Romans*, whom they faithfully assisted against the above-mention'd *Philip*, and afterwards against *Antiochus* the Great, King of *Syria*. *Polyxenides*, who had been banish'd from *Rhodes*, was an Admiral in the Service of *Antiochus*, and by a Stratagem defeated *Pausistratus*, who had the Command of the *Rhodian* Fleet appointed to succour the *Romans*. He attack'd him by Surprise in the Harbour of *Samos*, and burnt or sunk nine and twenty of his Ships, *Pausistratus* himself being kill'd in the Engagement. The *Rhodians*, far from being discouraged by this great Loss, only meditated Revenge; and accordingly, with incredible Diligence, fitted out a more powerful Fleet than the former, and join'd that of the *Romans* under the Command of *Æmilius*. This new Fleet of theirs being afterwards detach'd in quest of *Hannibal*, who was bringing some Ships of *Antiochus* from *Syria* and *Pbœnicia*, they met and fought him upon the Coasts of *Pamphylia*; and by the Goodness of their Ships, and the Dexterity of their Seamen, they defeated that
great

great Captain, drove him into the Port of *Megiste* near *Patara*, and there block'd him up so closely, as made it impossible for him to act for the Service of the *Syrian* Monarch.

FOR their Services against *Antiochus*, the *Rhodians* had the Provinces of *Lycia* and *Caria*, in *Asia Minor*, conferr'd upon them by the *Romans*, for whom they also signalized their Zeal at the Beginning of the War with *Perseus*; but afterwards, having sent Ambassadors to *Rome*, and to the *Roman* Army in *Macedonia*, who spoke there in favour of that Prince with extraordinary Insolence, they fell under the Displeasure of the *Romans*, who even talked of declaring War against them. The *Rhodians*, alarm'd at this, sent two new Deputies to *Rome*, who having obtain'd an Audience of the Senate with much Difficulty, appear'd there as Suppliants, with their Faces bathed in Tears, and dress'd in Mourning Habits. After the most abject Submission, and long and warm Solicitations, they were admitted, as they requested to be, into the Alliance of the *Roman* People; but, by way of Punishment, they were depriv'd of the Provinces of *Lycia* and *Caria*.

THE *Rhodians* remain'd very faithful to the *Romans* during their Wars with *Mithridates* King of *Pontus*, even when all the other Islands of the *Mediterranean* and *Ægean* Seas revolted to that Prince; but at length, behaving themselves insolently towards the *Roman* State, they lost their Independency, and their Country was made a Province of that Empire; to which it continued subject, and afterwards by turns to the *Greek* Emperors and the *Saracens*, till the Year 1124, when it was reduced by the *Venetians*, but recover'd by *John Ducas* in the Year 1227. The *Turks* made a Conquest of it in 1283; but the Knights of St. *John* of *Jerusalem*, being driven from the *Holy Land*, made themselves Masters of it about the Year 1309, where they resisted the whole *Turkish* Power

Power for the Space of two hundred Years and upwards.

At length, in the Year 1522, *Solyman* the Second, call'd the *Magnificent*, being resolv'd to drive the Knights out of this Settlement, in which they had given his Predecessors so much Trouble, came before *Rhodes* in Person with a numerous Fleet, at a Time when there were not above five thousand fighting Men in the City, of whom six hundred wore the Habit of the Order, all of them Men of undaunted Courage and Resolution, and commanded by their Grand Master *de Villiers*, a *Frenchman*, whose Behaviour during the Siege gain'd him great Reputation. The *Turkish* Fleet transported an Army of two hundred thousand Men, who receiv'd continual Reinforcements and Supplies of Provisions from the neighbouring Continent of *Natolia*. In short, the Siege was carried on with the greatest Vigour and Fury, and the Place defended by the Besieged with all imaginable Bravery, till being reduced to the utmost Extremity the valiant Knights were obliged to surrender the City, and quit the Island, which has ever since remain'd under the *Ottoman* Dominion.

Our Vessel sail'd from *Rhodes* on the sixth of *February* in the Morning, with a fresh Gale at West, whereby we ran about ten Miles an Hour for the greatest Part of the Day; but the Wind slacken'd in the Evening, and before Midnight we were quite becalm'd. We had a continual Rain till Morning, and some Thunder; but about Nine in the Forenoon a gentle Gale sprung up again, and we had pleasant sailing all that and the following Day. On the ninth it blew very hard, but more Rain falling towards the Evening, the Wind abated. We did not make much Way that Night, but the next Day we ran at least twenty five Leagues, and made the Island of *Cyprus* a little before Sun-set. The 11th in the Morning we found ourselves off *Cape de Gate*, the most Southern Point

Point of the Island, which having doubled, and pass'd by the Point of *Lymisso*, and afterwards *Cape Grega*, we arriv'd the same Evening in the Harbour of *Famagusta*.

THE Island of *Cyprus* is situate in the most Easterly Part of the *Mediterranean*, sixty Miles South of the Coast of *Caramania*, and thirty West of *Syria*; and is supposed to have taken its Name from the great Number of Cypress-trees that grow in the Country. It stretches from the South-West to the North-East, being about a hundred and fifty Miles in Length, and seventy in Breadth in the widest Part. The Capital of the Island is *Nicosia*, at present the Seat of the *Turkish* Beglerbeg or Viceroy, and formerly the Residence of their Kings. It stands near the Middle of the Country, and is about three Miles in Circumference, but much fallen to Decay, as the People of *Famagusta* inform'd us.

THE Town of *Famagusta*, supposed to be the ancient *Salamis*, which was said to be built by *Teucer* when banish'd by his Father*, stands on the Eastern

* When *Teucer* and his Brother *Ajax* went to the Siege of *Troy*, their Father *Telamon*, it seems, gave them a strict Charge, that neither of them should return home without the other. *Ajax*, however, having kill'd himself for Anger, because the *Grecians* had adjudged *Ulysses* to have the Armour of *Achilles*, *Teucer* ventur'd to re-

turn to his native Country without him; but was expell'd by his Father, and is said to have settled in *Cyprus* and built *Salamis*, which was the Name of the City and Island in the *Saronic* Gulf, whereof *Telamon* was Sovereign. *Horace*, in one of his Odes, has taken notice of this Banishment of *Teucer*:

Teucer, Salamina patremque

Cum fugeret, tamen uda Lyæo

Tempora populeâ fertur vinxisse coronâ,

Sic tristes affatus amicos:

Quo nos cumque feret melior fortuna parente,

Ibimus, o socii comitesque.

Nil desperandum Teucro duce, & auspice Teucro:

Part of the Island, almost over-against *Tripoli* in *Syria*. It is a Place of considerable Strength, and has a pretty good Harbour, but the Entrance is somewhat dangerous for Vessels of large Burthen. It is inhabited by *Turks*, *Greeks*, *Jews*, *Armenians*, and some few *Latins*, but the *Greeks* are most numerous, as they are all over the Island. While *Cyprus* was under the Dominion of the Christians, it was well peopled, having no less than eight hundred or a thousand Villages in it, besides several handsome Cities; but since it has unhappily fallen under the *Turkish* Yoke, they have spread Ruin and Desolation over the Country, and it is now so thinly inhabited, that half the Lands lie uncultivated; and the noble Buildings, which the *Venetians* erected when they were Masters of it, are most of them demolish'd. Many of the finest Churches were taken from the Christians when the *Turks* conquer'd the Island, and turn'd into Mosques; particularly the Cathedral Church of *St. Sophia* in the City of *Nicosia*. In a Word, as far as I can learn, the People are loaded with Taxes, and in other respects are vigorously treated by their *Mahometan* Masters, which occasions many of them to apostatize, and embrace the *Turkish* Faith, at least in Appearance; especially the Wicked and Profligate, who are generally observed to shake off the Profession of Christianity,

Certus enim promisit Apollo,

Ambiguam tellure novâ Salamina futuram. Lib. I. Od. 7.

When *Teucer* fled, distress'd by angry Fate,

His Country, and his Father's Hate,

With Poplar Crowns he grac'd his drunken Head,

And thus to drooping Friends he said:

Whatever *Chance*, the kinder Parent, sends,

We'll bravely bear, my noble Friends:

Adieu fond Care, despairing Fears be gone,

Whilst *Teucer* guides and leads you on,

Unerring *Phœbus* says our Heads shall raise

A City in another Place,

Another *Salamis*. ————— CREECH.

when

when it is attended with Reproach and Oppression.

THE other chief Towns and Ports of *Cyprus* are *Baffo*, *Serines*, *Larneca*, and *Lymisso*. *Baffo*, the ancient *Paphos* or *Paphus*, famous for its Temple of *Venus**, stands on the Western Coast of the Island, and *Serines* on the North. *Larneca*, or *Selines*, stands on the South Side of the Island, not far from *Cape de Gate*, and has a tolerable Harbour. *Lymisso*, formerly *Amathus*†, is situate on the South-East, and is now esteem'd the best Port in *Cyprus*.

THE Air of this Country is for the most part hot and dry, and not very healthful; and there are but few Springs and Rivers in the Island, so that if the Rains do not fall plentifully at the usual Seasons, the Inhabitants are very much distress'd for want of Water. This is said to have been the Case in the Time of *Constantine* the Great, when the Rains falling them for near thirty Years together, the Island was almost dispeopled, the Natives being obliged to remove to other Countries. The most remarkable Mountain, or rather Chain of Mountains, in *Cyprus* is call'd *Olym-*

* From hence *Horace* (*Lib. I. Od. 30.*) calls *Venus* the Queen of *Paphos*; and *Virgil* makes her retire thither when she leaves *Æneas* and *Achates*:

*Ipsa Paphum sublimis abit, sedesque revisit
Læta suas; ubi templum illi, centumque Sabæo
Tbure calent aræ, fertisque recentibus balant.* *Æneid. I. 419.*

————— The Goddess flies sublime
To visit *Paphos*, and her native Clime;
Where Garlands ever green, and ever fair,
With Vows are offer'd, and with solemn Pray'r;
A hundred Altars in her Temple smoke,
A thousand bleeding Hearts her Pow'r invoke. DRYDEN.

† This City is mention'd by *Virgil*, *Æn. X. 51.* and several Mines in its Neighbourhood according to *Ovid*, *Met. X. 220.* It was sacred to *Venus*, who is thence call'd *Amathusia* by *Tacitus*, and *Pliny* gives that Name

to the whole Island. The City is said to have taken its Name from the hot Baths near it, the Steam or Vapour of which is call'd *Amathus* in the Syrian Language.

pus, a Name common to several others, one in *Natolia*, another in *Thessaly*, and another in *Arcadia*. It is about fifty Miles in Circumference, great Part of it cover'd with Woods; and at the Foot of it are fine Vineyards, which afford excellent Wine, and the Inhabitants have not only enough for their own Use, but export some of it to their Neighbours. The Island also produces a sufficient Quantity of Corn, though much of it lies uncultivated, as I have observ'd already; and if their Harvest fails them for want of Rain, they can easily be supplied from the Continent. The Cattle they have is enough for their own Consumption; many Parts of the Country abound with Wild-Fowl and several Sorts of Game, and they have Plenty of Fish upon the Sea-Coasts. As to the Trade of the Island, it is pretty considerable, chiefly carried on by *Jews* and *Armenians*; and several *European* Consuls and Factors reside in the Country. Their chief Commodities, besides Wine, are Oil, Cotton, Wool, Salt, some Silk, and some Turpentine.

THERE are several Sorts of Earth found in *Cyprus* that are fit for the Painters Use, especially red, black, and yellow, and they are likewise said to have the *Lapis Asbestos*, or *Amiantus*, of which the Ancients made a kind of Thread that would remain unconsumed in the intensest Fire, and we have had some modern Experiments of that nature, which have sufficiently proved that the thing is not a Fiction. One Inconvenience, which this Island is subject to, and which I had like to have omitted, is the Swarms of Locusts that visit it in the hot Season, appearing like Clouds, and darkening the very Sky, and would devour all the Fruits of the Earth, if they were not driven to Sea by a North Wind that usually blows about the Time of their coming.

Not only particular Towns here, but the whole Island was anciently consecrated to *Venus*, who thence

was call'd *Venus Cypria* and *Dea Cypri*, and is represented by the Poets as taking a peculiar Pleasure in visiting this Country. The People, like the Goddess they adored, are charged with being loose and lascivious, and their Women are said to have been particularly free of their Favours to Foreigners: And what indeed could be expected from a Generation who made it an Act of Religion to indulge and gratify their Passions? But as to the Manners of the *Cyprians* at present, my short Stay amongst them gave me so little Knowledge of the People, that I shall not pretend to pass a Judgment either upon their Vices or Virtues. And with respect to the ancient Inhabitants of *Cyprus*, we must by all means make Exceptions from the general Censure, for the Country has produced some considerable Philosophers and Poets, and the Apostle *Barnabas* was also a Native of this Island*, who with *St. Paul* first planted Christianity amongst them†; on which Account their Archbishop was made independent of the See of *Antioch*, to which all the rest of the Eastern Bishops were formerly subject.

ACCORDING to *Josephus*, the Island of *Cyprus* was first peopled by *Kittim* and his Descendants, the Posterity of *Javan*, from whom he supposes the ancient *Citium*, now *Cbiti*, took its Name; but in the *Apocrypha* we find *Macedonia* denoted by the Land of *Cbettiim*, *Alexander* being mention'd as coming from thence‡; and *Perseus*, King of *Macedonia*, is call'd King of the *Citims*§. But, to leave these critical Enquiries, it is certain that *Cyprus*, like most other Countries, was anciently govern'd by several petty Sovereigns or Heads of Families, who were first brought into Subjection by *Amasis* King of *Egypt*, and afterwards by the *Phœnicians*; at least, each of these Na-

* *Acts* iv. 36.

† *Acts* xiii. 4, & *seqq.*

‡ 1 *Macc.* i. 1.

§ 1 *Macc.* viii. 5.

tions had their Colonies in the Island, who maintain'd a Superiority over the Natives. When *Cyrus*, the *Persian* Monarch, invaded this Country, he found it under the Dominion of nine several Princes, whom he permitted, after his Conquest, to retain their Title and Authority, but oblig'd them to pay him an annual Tribute. In the Reign of *Ochus*, the *Cyprians*, encouraged by the good Success of the *Phœnicians* in their Revolt against *Persia*, follow'd their Example, and endeavour'd to render themselves independent. *Ochus* sent Orders to *Idrieus*, King of *Caria*, to make War against them; who soon after fitted out a Fleet, and sent eight thousand *Grecians* along with it, under the Command of *Phocion* the *Athenian* and *Evagoras*, which latter had been expell'd from his Kingdom of *Salamis* by his Uncle *Protagoras*, and therefore gladly embraced this Opportunity, as it seem'd to be, of re-ascending the Throne. This War with *Cyprus*, however, did not last long; for *Ochus*, having his Mind wholly bent on the Reduction of *Egypt*, was content to come to an Accommodation with the nine *Cyprian* Kings, who submitted to him again upon having their Grievances removed, and were continued in the Government of their respective Territories. The greatest Difficulty was to satisfy *Evagoras*, who demanded to be re-instated in the Kingdom of *Salamis*; but it being evidently proved before *Ochus*, that he had committed the most fragrant Oppressions during his Reign, the *Persian* Monarch thought fit to leave *Protagoras* in possession of the Throne, and to give *Evagoras* some remote Government in his Empire; wherein having repeated the same Crimes he had been guilty of at *Salamis*, he was also expell'd from thence, and fled into *Cyprus*, but was seized, and put to Death in that Island.

Not long after this, *Alexander* the Great made a Conquest of *Cyprus*; but after the Death of that Prince we find it sometimes govern'd by the Kings of *Egypt*,
and

and sometimes by those of *Syria*, till it was at last seized upon by the *Romans*; an Action very much to the Dishonour of that People, as will appear by a brief Account of the whole Affair. *Clodius*, whom the *Romans* had sent with a small Fleet against the Pirates who infested the Coast of *Cilicia*, happen'd to be defeated and taken Prisoner; whereupon he request-ed *Ptolemy* King of *Cyprus*, Brother of *Ptolemy Auletes* who then reign'd in *Egypt*, to furnish him with a Sum of Money to procure his Liberty. That Prince, who was extremely covetous, sent him only two Talants; which the Pirates refused to take, chusing to release *Clodius* out of mere Generosity, rather than accept of so small a Ransom. *Clodius* was highly incens'd against *Ptolemy*, and meditated Revenge on him as soon as possible. He had found Means to get himself elected Tribune of the People, an Office that gave him considerable Power and Influence, which he took care to employ for the Destruction of his Enemy. He pretended that *Ptolemy* had no Right to the Kingdom of *Cyprus*, which had been left to the *Roman* People by the Will of *Alexander*, who died at *Tyre*, and who was the immediate Predecessor of *Ptolemy Auletes*. In consequence of this Suggestion, it was determin'd that the Kingdom of *Egypt*, and that of *Cyprus* which depended upon it, appertain'd to the *Romans* in virtue of that Donation; and *Clodius* obtain'd an Order of the People to seize the Kingdom of *Cyprus*, to depose *Ptolemy*, and to confiscate all his Effects. To put this unjust Order in Execution, he had the Credit and Address to get one of the justest of all the *Romans* elected; namely, *Porcius Cato*, who was accordingly dispatch'd to *Cyprus*.

ON his Arrival at *Rhodes* he sent a Message to *Ptolemy*, advising him to retire peaceably from his Kingdom, and promising, in case he complied, to procure the High-priesthood of the Temple of *Venus* at *Paphos*, the Revenues whereof were sufficient for

an honourable Subsistence. Though *Ptolemy* was not in a Condition to defend himself against the Power of the *Romans*, he could not bear the Thoughts of resigning his Crown for an inferior Station, and therefore rejected the Proposal. Determin'd to end his Life and Reign together, he embark'd and put to Sea with all his Treasures, intending to have Holes bored in the Bottom of the Vessel, that it might sink with him and his Riches: But when he came to put his Purpose in Execution, though he still persisted in the Resolution of dying himself, he had not the Courage to involve his well-beloved Treasures in the same Destruction; thereby plainly shewing, that he valued them more than his own Person, and was a mean Slave to his Gold, at the same time he enjoy'd the Title of King of *Cyprus*. In a word, he return'd to Shore, replaced his Riches in his Magazines, and afterwards poison'd himself, leaving the whole Booty to his Enemies. The following Year *Cato* carried these Spoils to *Rome*, which were of such Value, that in the greatest Triumphs the like had scarce ever been brought into the publick Treasury; the Sum amounting, according to *Plutarch*, to almost seven thousand Talents; which we may guess to be about one Million and a half Sterling, the Value of the Talent among the Ancients being so very different in different Countries, that we are liable to much Uncertainty in reducing it to the *English* Standard. *Cato* caused all *Ptolemy's* precious Effects and Moveables to be sold publickly, reserving nothing to himself but a Picture of *Zeno**, the Founder of the Sect of Phi-

* This Philosopher was a Native of *Citium* in *Cyprus*, inhabited by a Colony of *Phœnicians*; whence he is supposed to have borrow'd many of his Dogmata from the *Phœnician* Philosophy, which many learned

Men maintain was itself borrow'd from the *Jewish*; though it must be allow'd, there appear as many things in the *Stoick* Philosophy, borrow'd from *Plato's* and *Socrates's* School, as from that of *Moses*. *Zen*

losophers

losophers call'd *Stoicks*, whose Sentiments he follow'd.

THIS Transaction, as I before observ'd, reflects great Dishonour on the *Roman* People, and shews them not such as they were in the happy Ages of their Republic, distinguish'd by their Contempt of Riches and Esteem for Poverty; but as they were degenerated and debased, after Gold and Silver, brought into *Rome* by her victorious Generals, had in a Manner triumph'd over that conquering City by their pernicious Influence. But what is particularly surprizing is, that *Cato*, one of the most upright Men of those Times, should have any hand in so notorious an Injustice, as that of depriving a Prince of his Dominions, from no other Motive, as appears, than to gratify an unreasonable Resentment, and to sweep away the Wealth and Treasures of the Country.

On this Occasion *Cicero* expresses a just Indignation, observing, that the *Roman* People, instead of making it their Glory, as formerly, to replace conquer'd Princes upon their Thrones, now give Orders for a King, if not an Ally, at least a constant Friend to the Republick, who had never done them any Injury, whom they had never had any Reason to suspect or complain of, to be plunder'd on a sudden without any Formality, stripp'd of the Dominions left him by his Ancestors, and his Effects sold by Auction almost be-

making a trading Voyage from *Citium* to *Athens*, was shipreck'd not far from that Port, whereupon he settled there and taught Philosophy. He became exceedingly revered at *Athens* for the Probity and Severity of his Life and Manners, insomuch that the *Athenians* decreed him a golden Crown in his Lifetime, and consecrated an Altar to him after his Death. The great

and fundamental Principle of his Morality was, *That we ought to live conformably to Nature*, and that *the sovereign Good of Man consists in Virtue*. It is said that *Zeno* hang'd himself; and most of his Disciples, if not all of them, thought Self Murder allowable. His chief Followers among the *Romans* were *Cato*, *Varro*, *Seneca*, and the Emperor *Marcus Antoninus*.

fore his Eyes. A fine Lesson this for other Princes, continues *Cicero*; from this fatal Example they learn, how precarious their Situation is, since, amongst the *Romans*, there needs only the Intrigues and Interest of a single Tribune, for depriving them of their Thrones, and plundering them of all their Riches *. ---- But to make an End of our Account of *Cyprus*.

AFTER the *Romans*, the Island was subject to the *Greek* Emperors, in whose Time it was taken and ravaged by the *Saracens*, but return'd to the Obedience of its former Masters. About the Year 1190, *Richard* the First, King of *England*, putting in here for fresh Water in his Voyage to the *Holy Land*, and not meeting with a hospitable Reception, turn'd his Arms against the Island, subdued it, and transferr'd his Right of Conquest to *Guy Lusignan*, the titular King of *Jerusalem*, whose Family continued possess'd of it till the Year 1423; at which Time the Sultan of *Egypt* invaded the Country, and took *John* the King Prisoner. That Prince, however, paying a great Sum of Money for his Ransom, was set at Liberty, and permitted to enjoy his Kingdom, on Condition of being subject to an annual Tribute of forty thousand Crowns. About the Year 1473, one of these tributary Kings left the Island by Will to the *Vene-*

* *Cicero's* own Language is so beautiful, that the Passage is well worth transcribing. " *Ptole-*
" *mæus* rex, si nondum socius
" at non hostis, pacatus, quietus,
" fretus imperio populi Romani,
" regno paterno atque avito re-
" gali otio perfruebator. De hoc
" nihil cogitante, nihil suspi-
" cante est rogatum, ut sedens
" cum purpura & sceptro & il-
" lis insignibus regiis, præconi
" publico subjiceretur; & im-
" perante populo Romano, qui
" etiam victis bello regibus

" regna reddere consuevit, rex
" amicus, nullâ injuriâ com-
" memoratâ, nullis repetitis
" rebus, cum bonis omnibus
" publicaretur.—*Cyprus* miser,
" qui semper socius, semper
" amicus fuit; de quo nulla
" unquam suspicio durior aut ad
" senatum, aut ad imperatores
" nostros allata est; vivus (ut
" aiunt) est & videns, cum victu
" & vestitu suo, publicatus.
" En cur cæteri reges stabilem
" esse suam fortunam arbi-
" trentur, cum hoc illius funesti
" tians,

tians, who held it near a hundred Years under the same Tribute; when *Selim*, the *Turkish* Emperor, as Sovereign of *Egypt*, laid Claim to *Cyprus*, and actually sent his Grand Vizier *Mustapha* to make himself Master of it, who laid Siege to *Famagusta* in the Year 1570, and obliged the Governor to surrender upon honourable Conditions. The treacherous *Turk*, however, having taken Possession of the Place, barbarously massacred the principal Inhabitants in cold Blood, and caused the Governor, who had valiantly defended the City to the last Extremity, to be flea'd alive, and hang'd up at the Yard-Arm of his Ship, in order to strike a Terror through the rest of the Country. Having afterwards reduced the City of *Nicosia*, all the other Towns in the Island surrender'd at Discretion; and the chief of the Natives being cut off, the Vizier thought fit to spare the Peasants and Artificers, giving them the Liberty of following their Occupations and exercising their Religion, on condition of paying such a Tribute as should be imposed on them by the Grand Signior: And from this Time the *Turks* have remain'd Masters of *Cyprus**.

ON the 17th of *February* we sail'd from *Famagusta* with the Wind at North-West, and the next Day landed safe at *Tripoli* of *Syria*, taking up our Lodg-

“ anni perditio exemplo videant,
 “ per tribunum aliquem se for-
 “ tunis spoliari (posse) & regno
 “ omni nudari.” *Cic. Orat.*
pro Saxtio.

* When the Grand Vizier had made this barbarous Conquest, it is reported that he sent a certain *Cyprian* Lady (as a Present to his Master, with two large Ships laden with the Plunder of the Island; but that the Lady, to avoid the Embraces of the Sultan, found means to blow up one of the Ships, and there-

by destroy'd herself and all the People in both the Vessels; which is applauded by many Writers as a very heroick Action: But, says a modern Historian, if all the Mariners and Passengers perish'd, it must be very difficult to know how the Accident happen'd; and were the Story true, the Lady seems to have rated her Virginity a little too high, to think that the Destruction of some hundreds of Souls was not equivalent to the Loss of it.

ings

ings at a Merchant's House, to whom we had a Recommendation from our Friends at *Smyrna*. This City is the Seat of a *Turkish* Beglerbeg who commands the Province, and, strictly speaking, is at present the Capital of that Country which was anciently call'd *Phœnice* or *Phœnicia*, but is usually comprehended under the general Name of *Syria*. The greatest Part of the Town is situated between two Hills, on one of which, towards the East, stands a Castle, that commands the Place, but is now in a ruinous Condition, serving rather for a Prison than a Garrison. The other Hill, which lies Westward between the Sea and the Town, is said to owe its Rise, as it certainly does its Increase, to the Sand blown to it from the Shore, which, according to a Prediction they have amongst them, is one Day or other to bury the whole City. *Tripoli* stands about a Mile from the Sea, having but an indifferent Port, or rather an open Road, which however is a little cover'd from the Wind and the Fury of the Waves by two small Islands a League and a half distant from the Coast; and for its Security from Pirates, there are several square Towers built along the Shore at convenient Distances. The Town is prettily built, and has a Rivulet running through it, that comes from Mount *Libanus*, and waters the neighbouring Gardens, which are full of Orange and white Mulberry-Trees. These afford Food for their Silk-Worms, and the Trade of the Place seems chiefly to consist in its Silk Manufactures. *Tripoli* is said to have derived its Origin from the joint Contribution of the three Cities, *Sidon*, *Tyre*, and *Aradus*; and accordingly was at first three distinct Towns, at a small Distance from each other, inhabited by three different Draughts or Colonies, but all within one common Wall or Inclosure: And this seems to be confirm'd by several Heaps of Ruins and Pillars of Granite, that are to be seen in the Fields near the Shore, which

which are unquestionably the Remains of some considerable Buildings.

HAVING considerably more Time upon our Hands than was necessary to get to *Sidon* before the Departure of the *French* Consul, we chose to spend a Week or two in making some Excursions into the Country not far from *Tripoli*. We made a small Present to the Bashaw of *Tripoli*, and paid him a Visit, who receiv'd us with great Civility; for a Guest is generally welcome to a *Turk* when such a Forerunner goes to bespeak his Admission. After he had entertain'd us handsomely with Sherbet, Coffee, Tobacco, and Perfumes, understanding our Intention of viewing the Country, he order'd a Guide to attend us, and to take all possible Care to prevent our being insulted or interrupted.

THOUGH the Season of the Year was not quite proper for visiting Mount *Libanus*, great Part of it being cover'd with Snow, yet, despairing of another Opportunity, we resolv'd to attempt at least to see the famous Cedars which Travellers speak of with Admiration, and to which such frequent Allusions are made in the Holy Scriptures. Having provided all Things necessary for a longer Journey than we design'd to take, as not knowing what Inducements we might have to proceed farther, we set out on the 20th in the Morning, and after travelling three Hours and a half across the Plain of *Tripoli*, we came to the Foot of Mount *Libanus* or *Lebanon*. From thence we continually ascended with great Fatigue, and in five Hours more arriv'd at a small Village call'd *Eden*, where we thought it most adviseable to stay that Night, for fear of worse Accommodation. In the Morning we proceeded over Snow which was hard frozen, and in less than three Hours arriv'd at the Cedars, not far from the highest Part of *Libanus*. Several of these Trees are remarkable for their Age and prodigious Bulk; but there are many young ones

of a smaller Size. Of the old ones, which are very large, there are only sixteen; one whereof we measured, and found it near thirteen Yards in Circumference, and its Branches spreading every way round it for about forty Paces. Five or six Yards from the Ground the Trunk divides itself into five Limbs, each of them as big as a great Tree; but there are but few of the Cedars of these vast Dimensions. How remarkable the Cedars of *Lebanon* were in ancient Times, may be judged from the frequent mention made of them in the Old Testament; and the few of them that are left are held in great Veneration * by the Inhabitants of these Parts.]

AFTER we had staid at this Place about half an Hour, which was as long as the Rigour of the Cold would permit, we made all the Haste we could to *Canobine*, a Convent of *Maronites*, and the Seat of their Patriarch, where we met with a very kind Reception. The Situation of this Monastery is not only delightful, but admirably adapted for a devout Retirement; for in the Side of *Libanus* there is a very deep Aperture, running up into the Mountain eighteen or twenty Miles, which on both Sides is high and steep, but cloath'd with Trees and Herbage from top to bottom, and every where water'd with little Springs and Rivulets, which fall down the Rocks,

* The *Memoirs of the Missionaries in the Levant* inform us, that upon the Day of the *Transfiguration* the Patriarch of the *Maronites* (Christians inhabiting Mount *Libanus*) repairs to these Cedars, attended by a Number of Bishops, Priests, and Monks, and follow'd by five or six thousand of their Religion from all Parts; and that under these Trees they celebrate that Festival, which they miscall the *Feast*

of Cedars. We are also told, that the Patriarch officiates pontifically on this solemn Occasion; that they are particularly mindful of the Blessed Virgin on this Day, because the Scripture compares her to the Cedars of *Lebanon*; and that the same holy Father threatens with his Church Censures those who presume to hurt or diminish the Cedars that are still remaining.

and form delightful Cascades. These Streams, uniting at the Bottom, make a full and rapid Torrent, which adds to the Pleasure of the Place by its agreeable Murmurs. *Canobine* is situated on the North Side of this Chasm, about half way up the Mountain; and is but a mean Structure, standing at the Mouth of a Cave, having a few Rooms only which front outwards and enjoy the Light of the Sun, the rest being a Sort of subterraneous Apartment. It has also a Church suitable to its own Appearance, one Side whereof stands towards the Light, and the other towards the Grotto. The Emperor *Theodosius* the Great was the Founder of this Monastery, which has been several Times rebuilt; but the Church looks very ancient, and is said to be the same that was first erected.

THE Valley of *Canobine*, one of the most pleasing Recesses that can be imagin'd, has been formerly much frequented by Persons devoted to a religious Life; for we still see here abundance of Cells, Hermitages, and Monasteries: Nay, there is scarce any little rocky Prominence on the Side of the Mountain, which has not some small Structure upon it, serving anciently for the Reception of Monks and Hermits, but most of them now destitute of those pious Inhabitants.

WE staid all Night at this Convent, and had an Opportunity of conversing some Hours with the Patriarch, a venerable old Man, whose Learning and affable Behaviour, as well as his grey Hairs, commanded Respect and Esteem. We ask'd him several Questions relating to Mount *Libanus*, particularly the Snow, which we were told continues upon the Tops of it all the Year round; but this he inform'd us was not true, except it was meant of such Snow as lay in Clefs and Cavities which the Sun never shone upon; for as to the rest, it generally begins to melt in *April*, the Mountain is quite clear by the End of *July*, and the Snows seldom fall again till the Month of *December*. Thus *Libanus* is of Service to the adjacent Country,

try, preserving, by its exceeding Height, abundance of Snow, which thawing in the Heat of Summer affords Supplies of Water to the Rivers and Springs in the Vallies below.

THE Inhabitants of this Range of Mountains call'd *Libanus* are chiefly *Maronites*, a Sect of Christians, concerning the Origin and Founder whereof the Learned are divided. The *Maronites* themselves derive their Name from one *Maron*, who lived in the Beginning of the fifth Century, and whose Life is written by *Theodoret*; and the Jesuit *Sacchini* is of the same Opinion, believing that they never separated from the Catholic Church, and that what has given occasion to their being judged in a Schism is their Union with the Church of *Rome* towards the End of the twelfth Century, which some take for a Return to the Catholic Faith. This Union was affected by *Aimeri*, third *Latin* Patriarch of *Antioch*; since which Time the *Maronites* have used the Mitre, Ring, Crozier, and other *Episcopalia* of the *Latin* Church, but their Service is still perform'd in the *Chaldee* Language: Their Patriarch also is obliged to have a Bull of Confirmation from the Pope, but continues to be elected by the Clergy and People, according to the ancient Custom.

SEVERAL learned Men, as *Morin* and Cardinal *Bona*, take *Maronite* for the Name of an heretical Sect, like *Nestorian*, *Marcionite*, and others of that nature; so that according to their Account, *Maron*, whom the *Maronites* esteem as a Saint, was in reality a Heretick. But *Faustus Nairon*, a *Maronite* settled at *Rome*, has publish'd an Apology for *Maron* and the rest of his Nation, wherein he maintains, that the Person from whom they have taken their Name was no Heretick, but the *Maron* mention'd by *Chrysostom*, *Theodoret*, and in the *Menologium* of the *Greeks*; that the Disciples of this *Maron* spread themselves throughout all *Syria*; that they built several Monasteries, and, among
others;

others, one that bore the Name of their Leader; that all the *Syrians*, who were not tainted with Heresy, took Refuge among them; and that for this Reason, the Hereticks of those Times call'd them *Maronites*.

I SHALL not pretend to determine this Controversy, but only give the Reader some few Particulars relating to the present State of these Eastern Christians. As to their Faith, they agree in the main with the rest of the Eastern Church; but they have of late embraced several Doctrines of the Church of *Rome*, which have been propagated among them by Popish Missionaries, and still continue to be by those who are educated in the *Maronite* College in that City. Their Patriarch and Bishops are chosen out of the Monks, and observe a perpetual Celibacy; but their Priests are allow'd to marry before Ordination. The Priests do not say Mass singly, but all say it together, standing round the Altar. In the Eucharist they make use of unleaven'd Bread; and the Laity have hitherto partaken in both Kinds, but the Practice of communicating in one is gaining Ground amongst them by little and little. *Lent* is the Fast they observe with the greatest Strictness, during which Time they eat nothing, unless it be two or three Hours before the rising of the Sun. On *Wednesdays* and *Fridays* throughout the Year they abstain from Flesh, Eggs, and Milk; and they fast twenty Days before *Christmas*, and fifteen before the Feasts of *St. Peter*, *St. Paul*, and the *Assumption of the Virgin*. Their Bishops confer Orders at all Festivals, and sometimes all the several Orders upon one Person in a few Hours time; and observe particular Ceremonies in ordaining their Arch-Priests. Some of their Bishops are no more than Abbots, have no Cure of Souls, and are only distinguish'd from other Monks by a Mitre and Cross during the Celebration of Divine Service. In Matters of Penance and Absolution the Authority of all their Priests is equal, there being no particular Cases re-

serv'd for the Cognizance of the Bishops or Patriarch.

THE Monks among the *Maronites* are all of one Order, supposed to have been originally that of St. *Anthony*, and seem to be the Remains of the ancient Hermits that were so numerous in *Syria* and *Palestine*. They make no Vows of Poverty, Chastity, and Obedience, but receive Admonitions upon those Subjects when they are admitted into the Monastery. They are allow'd to walk about where they please, and are frequently absent from the Convent several Days together; but their Behaviour is such that they very seldom transgress the Rules of their Profession. They wear a Garment of coarse Cloth, and a black Hood on their Heads; and many of them live like Hermits, in Caves and Grottos, chusing the most obscure Recesses of the Mountain, and farthest removed from the Commerce of the World. They seldom drink Wine, and eat very little Flesh, living chiefly upon Bread, Honey, Milk, Fruits, and Vegetables. But I would not be understood as if all of them led a Life of Idleness; for a certain Number belonging to each Monastery are employ'd in cultivating their Lands, pruning their Vineyards, and other Labours of Husbandry; which they are obliged to do, not only for their own Sustenance, but to enable them to pay the Taxes imposed upon them by the *Turks*, and to satisfy the unreasonable Exactions of those insolent and covetous Masters. In short, they seem to have made Choice of Poverty and Abstemiousness, that others may enjoy the Fruits of their Labour; for they are extremely hospitable, as we particularly experienced in the Monastery of *Canobine*, where they kindly entertain all Strangers, not excepting even the *Turks* themselves.

To this Account of their Ecclesiasticks and Religious, it may not be amiss to add a Word or two concerning the *Maronites* in general. They dwell in

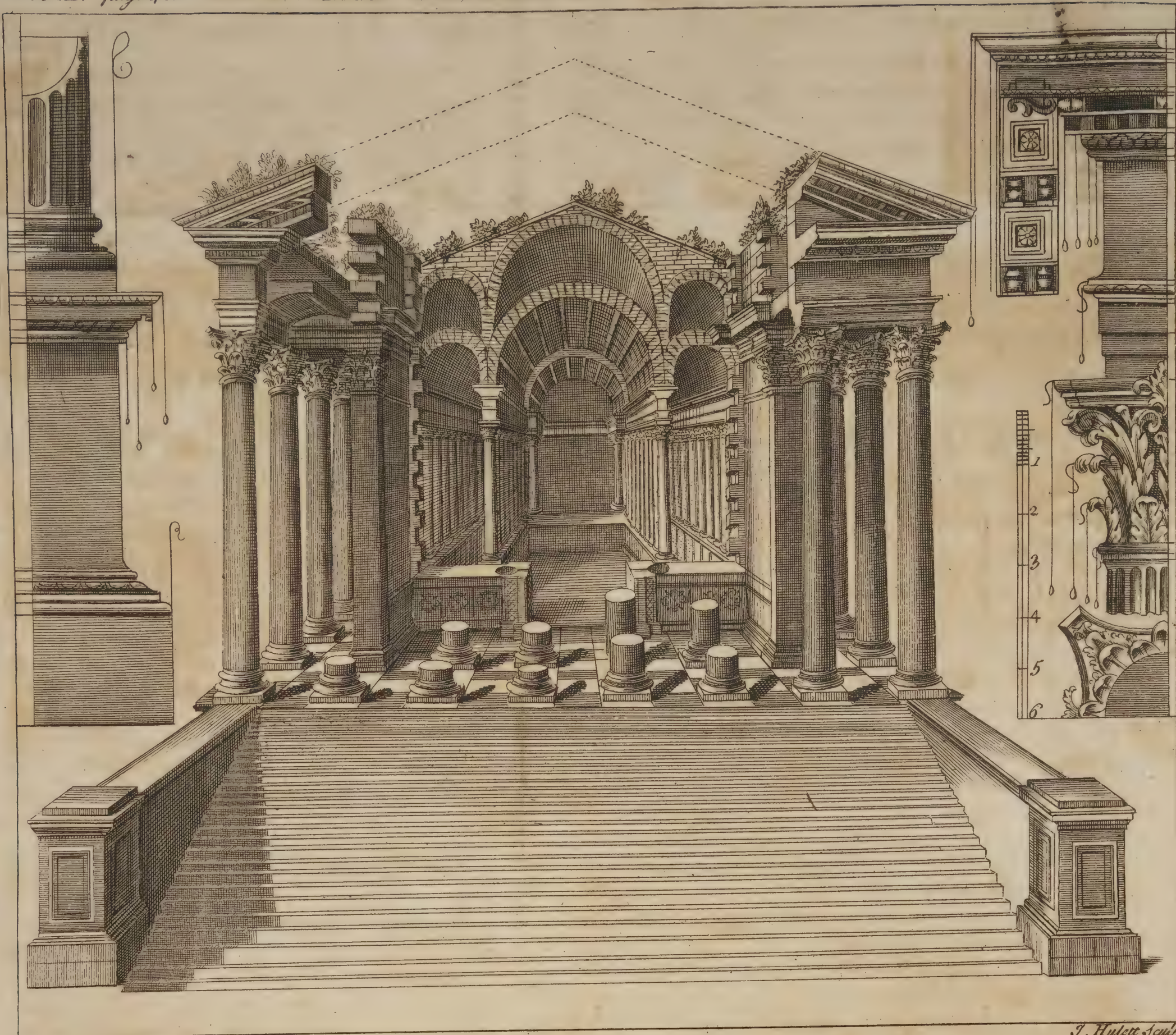
little Villages and mean Houses scatter'd up and down Mount *Libanus*, which is reckon'd a good Day's Journey in Breadth, and four or five in Length, and is supposed to be inhabited by ten or twelve thousand Families. Though there are some Persons of Wealth and Quality among them, they affect to seem poor, for fear of the Extortions and Oppressions of the *Turks*, who sometimes carry their Tyranny so far, as to seize upon their Estates, and make the Heirs of the Deceased purchase their Inheritance with large Sums of Money. The Habit of the *Maronites* is a Vest and Turbant; of such Colours as are permitted them by the *Turks*, and most of them go bare-legg'd. In their Stature, as well as Temper, they pretty much resemble the *Italians*; whom, however, they far exceed in their Hospitality. Many of them, that are train'd up in the colder Parts of the Mountain, are active, hardy, and fit for War or laborious Employments; their chief Exercise being to hunt and destroy the wild Beasts that frequent the upper Regions of *Libanus*. Their Weapons are Bows and Arrows, Scymitars, Daggers, and some Fire-Arms. They sit cross-legg'd, in the Manner of the *Turks*, on Mats or Carpets spread upon the Floor, and thus they take their Meals; nor do they use Knives or Forks, but only Spoons. When they entertain one another, the Master of the House has enough to do to fill the Glasses for his Guests, as is the Custom; for when any one drinks, the Example is generally follow'd by all the rest of the Company. The more freely they drink, it seems, the more welcome they are; and if a Stranger comes in, and does not eat and drink without Ceremony, it is reckon'd an Affront, or at least ill Manners. When the Priests say Grace before and after Meat, they make use of Incense; as they likewise do to welcome any Person of Quality or Dignitary of the Church who comes to pay them a Visit. The *Maronites* have a great Veneration for their

Priests, whose Prayers and Blessings they generally request before they undertake a Journey, or any Affair of Importance; and if they meet a Priest, they usually salute him by kissing his Hand, who in return makes the Sign of the Cross, and gives them his Benediction. They make great Lamentations for their deceased Friends, and dress no Victuals for some time in the afflicted Family, but are supplied by their Kindred and Acquaintance. As for the *Maronite* Women, they are modest in their Apparel and Behaviour, covering their Faces with a Veil when they meet any Stranger, and avoiding him as much as possible. Their Habit is much like that of the *Italian* Ladies, and some of them wear Bracelets upon their Arms and Legs after the Manner of their *Turkish* Neighbours. At Church they have a Division to themselves, so as not to be seen by the Men; and when Divine Service is over, not a Man stirs from his Place till all the Women are gone out: By which Sort of Regulations I suppose the *Maronites*, as well as other Eastern Christians, intend to guard against all Immodesty, and to prevent the Devotion of their religious Assemblies from being interrupted.

AFTER our agreeable Entertainment at *Canobine*, we began to think of returning to *Tripoli*; but considering, that, according to the Course of our intended Journey, we should never have an Opportunity of seeing *Balbeck* and *Damascus* if we did not embrace the present, we determin'd to pay a Visit to those famous Cities. In this Resolution we were confirm'd by the Encouragement of our Guide, who promis'd to conduct us cross a Part of the Mountain so as to avoid a great deal of Snow, and bring us to *Balbeck* in eight Hours time. Accordingly, having taken Leave of our good old Patriarch, we set out from *Canobine* on the 22d at Seven in the Morning, and ascending the Mountain for two Hours, we travel'd another Hour over deep Snow hard frozen, till we

THE TREATY OF
1763
The Treaty of 1763, which ended the Seven Years' War, was a significant event in the history of North America. It resulted in the British acquiring all French territory in North America east of the Mississippi River. This included Canada and the vast Louisiana Territory. The treaty was signed in Paris, France, on September 3, 1763. It was a major victory for Britain, as it established them as the dominant power in North America. The French, on the other hand, were forced to cede their North American possessions. The treaty also had significant implications for the future of the United States, as it opened up vast territories for British settlement. The British government, however, was reluctant to allow large numbers of settlers to move into the newly acquired territories. This led to a series of conflicts with the Native American tribes, who were opposed to the encroachment on their lands. The treaty of 1763, therefore, set the stage for the American Revolution.

The treaty of 1763, which ended the Seven Years' War, was a significant event in the history of North America. It resulted in the British acquiring all French territory in North America east of the Mississippi River. This included Canada and the vast Louisiana Territory. The treaty was signed in Paris, France, on September 3, 1763. It was a major victory for Britain, as it established them as the dominant power in North America. The French, on the other hand, were forced to cede their North American possessions. The treaty also had significant implications for the future of the United States, as it opened up vast territories for British settlement. The British government, however, was reluctant to allow large numbers of settlers to move into the newly acquired territories. This led to a series of conflicts with the Native American tribes, who were opposed to the encroachment on their lands. The treaty of 1763, therefore, set the stage for the American Revolution.



we got into a beaten Road, by which descending for two Hours more, we enter'd a fine Valley call'd *Bocat*. It takes up about the same Time to cross the Valley at this Place, but it extends several Days Journey in Length, lying North-East and South-West with little Variation. On both Sides of it run two Ranges of Mountains, parallel to each other; the one, which we had just pass'd over, call'd *Libanus*; the other, opposite to it, *Anti-Libanus*. In an Hour and a half, steering directly cross the Valley, we came to a Village call'd *Yead*; and from thence, in less than an Hour, we arriv'd at *Balbeck*, but did not enter the City that Night, waiting for a Permission from the Governor, which we obtain'd the next Morning, and thereby rambled about to make our Observations with the greater Freedom and Security.

THE City of *Balbeck* is supposed to be the ancient *Heliopolis*, so call'd from an Image of the Sun which was worshipp'd by its Pagan Inhabitants; and its present Name seems to favour the Conjecture, as inclining to the same Signification; for though *Baal* imports Idols in general, it is frequently appropriated to the Sun, the chief Idol of this Country. It is pleasantly situated on the East Side of the Valley of *Bocat*, being encompass'd with Gardens, through which run several fine Rivulets that fall from the neighbouring Mountains. The Town is of a square Form, surrounded with a Wall of considerable Strength, which has been built out of the Ruins of the ancient City, as appears from several Stones inscrib'd with Scraps of *Roman* Names, or some unintelligible Letters, serving however to denote the great Resort of the *Romans* to this Place, in the flourishing Times of their Empire. Round the Wall are Towers at equal Distances; but the whole Enclosure is but small, each Side of the Square being about a Quarter of a Mile, and the Houses within it are very mean, such as we usually meet with in *Turkish* Villages.

THE chief, if not the only Inducement that leads Strangers to visit *Balbeck* at present, are the noble Remains of a Heathen Temple on the South-West Side of the City, with some other Buildings, all of them exceedingly magnificent; but in later Times these old Structures have been patch'd and pieced, some Additions made to them, and the Whole converted into a Castle. The additional Buildings are in no despicable Taste, but the modern Architecture is easily distinguishable from the ancient.

As we approach these venerable Ruins, the first thing we observe is a *Rotunda*, or round Pile of Building, encompass'd with beautiful Pillars of the *Corinthian* Order, which support a Cornish that runs all round the Structure. It is mostly of Marble, and, though round on the Outside, is an Octogon within, having eight Arches supported by eight *Corinthian* Columns, each of one single Piece. At present it is open at top, but appears to have been cover'd with a Shell, and to have been much embellish'd with the Figures of Eagles. The whole is of great Elegance and Stateliness, but is now in a very tottering Condition; notwithstanding which the *Greeks* venture to make use of it as a Church*, and have barbarously spoil'd the Beauty of the Inside by daubing it over with Plaster. Leaving this, we come to a large, firm, and lofty Pile of Building, composed of vast square Stones, which yet has the Air of an adjectitious Work; and through this we advance into a noble arched Walk or Portico, a hundred and fifty Paces in length, which leads to the Temple I am now about to describe.

* “ It were well, says Mr. Maundrell, if the Danger of its falling, which perpetually threatens, would excite those People to use a little more Ferour in their Prayers, than they generally do; the *Greeks*

“ being seemingly the most un-devout and negligent at their Divine Service, of any Sort of People in the Christian World.” *Journey from Aleppo to Jerusalem*, p. 135.

THIS Temple has, almost to a Miracle, resisted the Injuries of Time, and escaped the Fury of Superstition, the Body of it being as good as entire. It is an oblong Square, and in its general Form and Proportion is very much like the Church of *St. Paul, Covent-Garden*; but for the Magnificence of Structure and Dimensions, there is scarce any Comparison between them, the Temple at *Balbeck* being every way almost as big again as the other. The Length of it, measur'd on the Outside, is one hundred and ninety-two Feet, and its Breadth ninety-six: Its Length within is one hundred and twenty Feet, and its Breadth sixty. Fifty-four Feet of the hundred and ninety-two were taken up by the *Pronaos* or Anti-Temple, which is now tumbled down, the Pillars that supported it being broken. The Body of this Temple, which is now standing, is surrounded with a noble Portico, sustain'd by Pillars of the *Corinthian* Order, something more than six Foot in Diameter, and about fifty in Height, each of them consisting of three Stones. These Pillars stand at the Distance of nine Feet from each other, and as much from the Wall of the Temple; a stately Architrave running round their Capitals, with a Cornish exquisitely carved. There are fourteen of them on each Side of the Temple, and eight at the End, reckoning the Corner Pillars in both Numbers. The Covering of the Portico consists of large Stones hollow'd like an Arch, extending from the Pillars to the Wall of the Temple; and in the Center of each Stone is the Figure of a God, a Goddess, a Hero, or something of that nature, but most of them so defaced that they cannot easily be distinguish'd. Among the rest is a *Mercury*, that has receiv'd but little Damage, and an Eagle flying away with *Ganymede**, both carv'd with all the Life imagi-

* *Ganymede*, according to the Fiction of the Poets, was the

Son of *Tros* King of *Troy*, whom *Jupiter*, in the Form of an Ea-

nable. All round the Foot of the Wall of the Temple is a double Border of Marble, the lowest Parts whereof is a continued Bass-Relief in Miniature, expressing various Ceremonies of the Heathen Worship; in which we may still discern a surprizing Mixture of Men and Beasts, in a most agreeable Variety, and without the least Confusion.

BEFORE we proceed to the Inside of the Temple, let us take a View of the Entrance, than which nothing can be more august. The Ascent to it is by thirty Steps, bounded on each Side by a Wall, which terminates in a Pedestal, whereon formerly stood a Statue, as may reasonably be supposed. The Front is composed of eight *Corinthian* Pillars, with an ample and well-proportion'd triangular Pediment; and within these eight Pillars, at the Distance of about six Foot, are four others, like the former; and two Pillars of three Faces each, that terminate the Walls of the Temple, which extend considerably beyond the

gle, snatch'd up as he was hunting upon Mount *Ida*, and made him his Cup-Bearer instead of

Hebe. This Rape of *Ganymede* is thus prettily related by *Ovid*:

*Rex Superûm Phrygii quondam Ganymedis amore
Arfit; & inventum est aliquid, quod Jupiter esse,
Quam quod erat, mallet. Nullâ tamen alite verti
Dignatur, nisi quæ possit sua fulmina ferre.
Nec mora: percussô mendacibus aëre pennis,
Abripit Iliaden; qui nunc quoque pocula miscet,
Inviâque Jovi nectar Junone ministrat.*

Met. X. 155.

The King of Gods once felt the burning Joy,
And sigh'd for lovely *Ganymede* of *Troy*:
Long was he puzzled to assume a Shape
Most fit and expeditious for the Rape;
A Bird's was proper, yet he scorns to wear
Any but That which might his Thunder bear.
Down with his masquerading Wings he flies.
And bears the little *Trojan* to the Skies;
Where now, in Robes of heav'nly Purple dress'd.
He serves the Nectar at th' Almighty's Feast,
To slighted *Juno* an unwelcome Guest.

CROXALL.

Body

Body of the Temple itself. All these form a Portico before the Door of the Temple, in Depth about twenty-four Foot, and upwards of sixty in Breadth. Through these Pillars appears the Door of the Temple, and that to the utmost Advantage; the nice Proportions of the Pillars, their Distance from each other, and the Recess of the Door itself, all contributing to make it look majestic. The Door-Case or Portal resembles in its Proportion and Construction the great Marble Portal at the West End of *St. Paul's*, but far exceeds it in the Richness of its Sculpture. The whole Height of it is about forty Feet, and its Width about twenty-eight, with an Opening twenty Foot wide. As soon as you are under this Portal, over your Head you see an admirable Piece of Sculpture, which still discovers inimitable Beauties, notwithstanding the Injuries it has receiv'd. It is a vast Eagle in Bass-Relief, with his Wings display'd, and carrying a *Caduceus* in his Pounces; and on each Side of him is a Fame likewise upon the Wing. The Eagle holds in his Beak the Strings or Ribbons coming from the Ends of two Festoons, the other Ends being supported by the two Fames; the whole of it fine beyond Imagination.

WHEN we are got within the Temple, we find it divided into three Isles, a broad one in the Middle, and a narrower on each Side, after the Manner of our Churches; which were form'd, as may still be discern'd, by two Rows of fluted *Corinthian* Pillars, of above three Foot Diameter. These Pillars were twelve in Number, six on a Side, about eighteen Foot distant from each other, and twelve from the Walls of the Temple. All round the Walls are two Rows or Orders of Pilasters, one above another; and between the Pilasters are Niches, fifteen Feet high, which seem to have been design'd for Images. The Bottom of the Niches is upon a Level with the Bases of the Pilasters, and the Wall to that Height is wrought in the

Proportions

Proportions of a *Corinthian* Pedestal, the same Order being observ'd in the Niches themselves with the greatest Delicacy and Exactness. Of these Pilasters there are eight in a Row, on each Side; and nine Niches.

TOWARDS the West End of the Middle Isle we ascend to a Choir, as it is usually call'd for want of a more proper Name, by twelve Marble Steps; which Choir is distinguish'd from the rest of the Temple by two large square Columns adorn'd with Pilasters, forming a noble Entrance, exactly corresponding with that of the Temple itself. It is supposed here was anciently a Partition, and that the two Pillars supported a Canopy; but nothing of that kind is to be seen at present. At the Bottom of this Choir is a large Marble Niche, where undoubtedly stood the principal Idol worshipp'd here; and all round this Place we see a vast Profusion of astonishing Sculpture; on one hand, Festoons, Birds, Fruits, Flowers, and the like; in another Part, *Neptune*, *Tritons*, Sea-Gods, *Arion* and his Dolphin, Fishes, and other marine Figures. The Roof of the Temple is broken down, but those who have seen it tell us it was a very bold one, and divided into Compartments fill'd with excellent Carvings. It was open towards the Middle; but whether a Cupola or Lanthorn stood there for the Admission of Light, or whether it was always open, cannot be determin'd. In a word, the Building, as it now stands, strikes us with Surprise, and gives us the most just Ideas of the Magnificence of the ancient Architecture, inasmuch that we may affirm of this Temple, if it may be affirm'd of any Structure whatsoever, that it was without Faults, and perfect in every Part, the best Rules having been observ'd throughout with the greatest Nicety and Precision, and nothing appearing in the whole but the most correct Taste, and the most charming Symmetry.

THE old Wall, which encompasses the several Structures

Structures above described, as well as other Remains not yet mention'd, is built with Stones of such a prodigious Size, as far exceed those of our famous *Stonehenge* on *Salisbury* Plain; and indeed I should have been afraid of having my Veracity call'd in question, if I had told their Dimensions before the World was appriz'd of them by a Traveller of such undoubted Credit as our Countryman Mr. *Maundrell*. The whole is so surprizing and so difficult to be accounted for, that the Natives of *Balbeck* (as is usual with the Vulgar in Cases of the like Nature) believe it was the Work of the Devil. Three of the largest of these Stones, lying End to End in the same Row, extend sixty-one Yards, or one hundred and eighty-three Feet in Length; one of them being sixty-three Feet long, and the other two sixty apiece. Their Depth is twelve Feet, and their Breadth the same; and, what adds to the Wonder, they are raised up into the Wall above twenty Feet from the Ground. The other Stones of this Wall are of a vast Bigness; but we did not observe any more that came up to the foregoing Dimensions.

WITHIN this Inclosure there are several other antique Remains, that are well worth a Traveller's Observation; particularly the Ruins of a stately Palace, (as we suppose it to have been) which Mr. *Maundrell* having overlook'd, or at least taken very little Notice of, our Account of this Structure will perhaps be the more acceptable. I cannot indeed promise an exact Description of it, as it is far from being in so perfect a Condition as the Temple; and shall therefore only speak of it in general Terms, or insist on some few Particulars that best deserve our Attention.

GOING through the long arched Walk, which has been already mention'd as leading to the Temple, and which looks like a subterraneous Passage, adorn'd with a great Number of Busts, that cannot well be distinguish'd, but are supposed to represent the ancient Kings

Kings of *Syria*, I say, as we go through this Portico, the first Object that strikes our Sight is a spacious hexagonal Building or Wall, which forms a kind of Theatre, being open at the other End, where there is a Terrace, to which we ascend by Marble Steps. Through this Aperture we enter into a square Court, larger than the first, encompass'd with Buildings of more Magnificence than those we have left behind us. On each Hand there is a double Row of Pillars, which form Portico's or Galleries above a hundred and thirty Yards in Length, and sixteen in Breadth; and the Bottom of the Court has been formerly taken up with a Structure more sumptuous and deeper than the rest, which seems to have been the Body of the Palace. The Columns belonging to this Part are of a vast Size, each consisting of one Stone, and of the *Corinthian* Order; nine whereof are still standing, with some of the Entablature*, by which it appears to have been a most magnificent and stately Fabrick.

MANY considerable and distinct Vestiges of the several Parts of this Palace are yet remaining, which fill the Spectator with Admiration. The *Corinthian* Order prevails chiefly throughout the whole; and scarce any where do we meet with such valuable Remnants of ancient Architecture and Sculpture. We see a vast Variety of Ornaments, but without any of the wild and extravagant Mixtures introduced by the Moderns. In a Word, the fine Taste of *Greece*, and the Magnificence of *Rome* are here united; innumerable Busts and Statues, Niches curiously wrought, Trophies, Walls and Cielings enrich'd with Bas-Reliefs, Incri-

* *Maunderell* takes Notice of these Columns in the following Words, which is all he says relating to the Remains of this superb Structure. "About fifty Yards distant from the Temple, says he, is a Row of *Corinthian* Pillars, very great and lofty,

"with a most stately Architrave
 "and Cornice at top. This
 "speaks itself to have been Part
 "of some very august Pile; but
 "what one now sees of it is but
 "just enough to give a Regret,
 "that there should be no more
 "of it remaining." *Pag. 137.*
 stations,

stations, and other Works of the finest Marble. The great Vaults underneath this Pile are equally surprising; for one may discover, through the Ruins, long Flights of Marble Stairs, some of them containing near two hundred. We cannot help admiring the bold Turn and Elevation of these Vaults; and also the marble Tombs, Halls, Chambers, and entire Apartments, into which they are divided, and are still plainly discernible. The Walls of them are likewise adorn'd with Bass-Reliefs, Niches, and Inscriptions in *Roman* Characters; but they are so effaced by Length of Time, and by the Damps of the Place, that they are utterly illegible. Some of the Vaults are quite dark, and cannot be visited without Lights, either because of their great Depth, or because the Passages which may have originally given them Light are now choak'd with Rubbish; but others receive Light from great Windows, that are level with the Surface of the Ground above. The Temple, and the Ruins of this supposed Palace, stand within the same Inclosure, as has been already mention'd; and may vie with any Monument of Antiquity now extant, either at *Rome* or *Athens*, or even in the whole World, as far as we can judge of what we have not seen, but only had an Account of from the Relations of others.

ON the Side of a rising Ground, in the East Part of the Town, stood a tall Column of the *Tuscan* Order, about fifty-four Foot high, and five Foot in Diameter. It is now thrown down, and has a deep Channel cut in its Side from one End to the other; but for what purpose it was erected, we could not so much as conjecture. In short, all over the City, as well as round about it, we can scarce move a Step without meeting with some melancholy Fragment of Antiquity, some Token of its ancient Splendor and Magnificence. At a little Distance from the Town we see the Quarry from whence they dug the Stone employ'd in the prodigious Structures of which I have
been

been speaking. It is cut out in Steps that look something like the Seats of an Amphitheatre; and there is still to be seen in it a Stone ready hewn, which in its Dimensions seems to surpass those already describ'd. The People for a long time had an Opinion that its vast Weight render'd it immoveable, and for that Reason it had not been carry'd away; but in reality it is still fast to the Rock, as appears upon a nice Examination.----Such was *Balbeck*; and after a View of so many evident Marks of its ancient Grandeur, may we not reasonably conclude that it was once the most considerable City of *Syria*, the Delight and Residence of some powerful Monarch*?

HAVING satisfied our Curiosity at *Balbeck*, we departed from thence on the 26th in the Morning for *Damascus*, after paying the *Caphar* demanded of us by the *Turks*. The *Caphars* are certain Duties which Merchants and Travellers are obliged to pay at several Places on the Road, to Officers who attend to receive them at the appointed Stations. They were first levied by the Christians themselves, when Masters of the *Holy Land*, for maintaining the Ways in good Repair, and for the Support of Troops posted in the more difficult Passes, to watch the *Arabs* and prevent their Pillages. Upon the same Pretences the *Turks* have continued this Toll; but they very much abuse it, exacting from Passengers, especially *European* Christians, arbitrary and unreasonable Sums; and instead of being a Safeguard, they are supposed frequently to keep up

* Prince *Radziwille*, who in the main is a very judicious Traveller, thinks it past Dispute that the Palace at *Balbeck* was the Work of *Solomon*. He imagines it to be the House he built for *Pharaoh's* Daughter, and that it exactly answers the Description of that Palace in *1 Kings* vii. 8--12. This he avers upon an accurate

and diligent Observation, as he is pleased to tell us; and indeed it cannot be said that there is no Similitude in the Case: But certainly he must only have consider'd these Ruins superficially and in general, without descending to Particulars, or he had never been so egregiously mistaken.

an Understanding with the *Arabs*, and even to favour their Robberies.

WE kept our Course to the South, directly down the Valley of *Bocat*, having *Anti-Libanus* on our Left; and after travelling three Hours, we began to ascend that Mountain. Having spent three Hours more in crossing it, the Road in some Places being rough and troublesome, we came to a Village call'd *Surgawich*. Here we enter'd a narrow Valley, along which we continued our Journey; and having pass'd by the Source of the River *Barrady*, in an Hour and a half we came to a Fountain call'd *Ayn il Hawra*, where we took up our Quarters that Night; our Stage this Day being seven Hours and a half, and our Course South-East the greatest Part of the Way.

THE next Morning we kept along the Valley, upon the Banks of the *Barrady*, and in two Hours arriv'd at the Village of *Maday*. Having travell'd on about three Hours more, the Mountains being rocky and steep on each Side of the Valley, we spied several tall Pillars on the other Side of the River, which we judg'd to have been Part of some ancient and stately Edifice; but of what Kind, without a nearer View of them, it would have been in vain to conjecture. At the End of this Valley, in which we had travell'd all Day, we came to a high Hill, on the Top whereof is an ancient Structure, supposed to be the Tomb of *Abel*, and to have given the Name of *Abilene* to the adjacent Country. The Tomb is thirty Yards long; and yet the ignorant People hereabouts believe it to have been but just proportion'd to *Abel's* Stature: Some also pretend that this is the Place where he was murder'd by his Brother. Not far from this Hill is a small Village call'd *Sinie*, through which we pass'd, and in less than two Hours arriv'd at another Village call'd *Dummer*, where we staid all Night, being just three Hours short of *Damascus*.

IN the Morning we cross'd the *Barrady* at a new
Bridge

Bridge near *Dummar*, from whence our Road ascended, and brought us to the Top of a Precipice, under which the River runs, the Mountain being cleft afunder to give it Admission into the Plain below. From this Precipice we have a most distinct Prospect of *Damascus*, which appears a perfect Paradise. It is situate in a Plain of such Extent, that the Mountains which bound it on the farther Side are but just discernable. It stretches itself from the South-West to the North-East, extending about two Miles in Length, and is narrow in the Middle, but at each End swells to a greater Bulk. The Domes and Minarets of the Mosques are a great Ornament to the City; and the Gardens, with which it is encompass'd for many Miles round, planted with Fruit-Trees of all Kinds, and always kept fresh and green by the Streams of the River *Barrady*, surprize and ravish the Spectator. The little Towers, Steeples, and Pleasure-Houses, which in every Part lift up their Heads among the Trees, add to the Beauty and Delightfulness of the Prospect. The *Barrady*, as soon as it issues from the above-mention'd Cleft of the Mountain, is immediately divided into three Streams, of which the middlemost and biggest runs directly to *Damascus*, through a large Field call'd the *Agger Damascenus*, and supplies all the Fountains and Receptacles of Water in the City. The other two, which seem to be the Work of Art, flow on the Right and Left, on the Borders of the Gardens, into which they are let by little Channels, and dispersed over every Part of them; insomuch that there is not a Garden without a fine Rivulet running through it, and perhaps improv'd into Fountains, Cascades, and other Water-Works, which are very delightful, though not contrived with such exquisite Art as in some Gardens of *Europe*.---But we must leave this Precipice which has given us the View of so charming a Landscape, and proceed to *Damascus*, whither we are strongly invited by the pleasing and enchanting Prospect.

